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# CALVINIST-CONTACT

## CHRISTIAN WEEKLY

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### PRESENTATION ON EDUCATIONAL EQUALITY TO ONTARIO PREMIER AND MINISTER OF EDUCATION A MEMORABLE EVENT

by LOUIS M. TAMMINGA

Wednesday, June 23, 1971, will not easily be forgotten by some 50 children who each represented their Christian school in submitting the petition for educational equality to the Premier of Ontario, Mr. Davies, and the Minister of Education, Mr. Welch. They were from different grades, from grade one to seniors in high-school. Several had left their homes before five o'clock that morning. What an honour to represent their school! What an unforgettable day. Not only for the children, but for the adults who accompanied them as well.

At 8:30 that morning most of them had arrived at the large halls of the provincial building at Queens Park. At nine o'clock the actual presentation was to take place. Mr. John Olthuis, legal counsel for the Ontario Alliance of Christian Schools, gave last minute instructions. The whole action was superbly organized. For months many volunteers had been untiringly busy with gathering signatures for the petition. They collected 120,000 of them. The two Congressmen of each school society (members of the Congress for Financial Equality in Education) had appointed 5 committees locally: one to gather signatures from members of Reformed

churches, one to collect them from other protestant churches, one for the Roman Catholic churches, one to organize student participation (they did tremendous, going from door to door in their neighbourhoods), and one to keep the press alert across the province. Hundreds of people became busy workers, the Christian school story was told to thousands of Canadians, many of them agreed and signed. Scores of various church-communities took note of our schools, many cooperated and invited their members to sign.

To arrange for a dignified presentation to the Premier and the Minister of Education was not an easy matter. The Premier wanted a very modest reception with little publicity, preferably during the summer holidays. The Legal and Equality Committee of the O.A.C.S. pleaded for a bigger event, and finally the Premier granted the 23rd of June as the date with one pupil of each school, some 50 in all, and somehow 75 other leaders of Christian education managed to be present in the reception room as well.

The Premier and his Minister received this large delegation graciously enough. Somehow the friendly handclapping, as they entered in, contributed to the joy-

fulness of the occasion. The Premier welcomed those present and expressed his interest in the mission for which they had come. Mr. John A. Olthuis thereupon introduced the children to the Premier and the Minister of Education and briefly addressed them about the nature and purpose of the submission. Some quotations of his speech will convey the earnestness with which this cause was presented.

"Honourable Premier Davies, Honourable Minister of Education Welch, upon your gracious consent we are gathered before you with a single request. We only ask that your government grant us full and equal opportunity to make our unique contribution to the building of this great and dynamic province of Ontario. We come to you as contributing citizens of Ontario's great cities, its thriving towns and its pulsating farm communities. We are convinced that Ontario's greatest resource is its people. Ontario's strength lies in its mosaic, a mosaic of unique communities, each offering a distinctive contribution. These communities, each given full and equal opportunity, will blend together in a society with a place to stand for each contributing community. Our deep and overriding concern is that each of our fellow-citizens, that all of Ontario's citizens, will enjoy equal opportunity. Our contribution to Ontario will be a Christian contribution. It proceeds from a deep conviction that Christianity has played an important role in the history of Ontario and that its contribution should be heartily welcomed at this crucial stage of North American culture. As one part of Ontario's Christian community it is our belief that the Christian school training of young people will benefit our entire society. This contribution is particularly important in this time of moral chaos and authority crisis in Ontario. Ontario needs people who want to give and to contribute to society and not those who want to take, to take everything they can possibly get from society. We believe that a mature democracy should encourage distinctive contributions of the kinds Christian schools want to make. Distinctive contributions build a society. Sameness breeds mediocrity, complacency and disrespect. We believe that Ontario is a mature democracy. In the Spadina Expressway decision the government showed that it has the courage to do what is right. We are not here hats in hand begging for a hand-out. We are here to petition you, and that most sincerely and earnestly, that your government grant us full and equal opportunity to help us build a better Ontario for us all. We do not ask for ourselves that other citizens do not enjoy. We only petition you to grant us the educational privilege now enjoyed by so many of our fellow-citizens. We do not ask for government grants to finance our private endeavors. We only ask for equal status as citizens, equal opportunity to allocate our fair share of the educational tax dollar to the Christian Public school of our choice. We come to petition

you on behalf of Ontario's 120,000 citizens who believe that these young people and their 8500 classmates in Christian schools across Ontario and the thousands of other students in non-supported public schools, should have full and equal opportunity in education. 120,000 Ontario citizens petition you in these words:

WHEREAS 50,000 Ontario children attend dayschools that are open to the public but receive no public support,

WHEREAS 8,000 of these attend the 49 schools affiliated with the

Ontario Alliance of Christian Schools,

WHEREAS these schools receive no government assistance with the result that parents must pay tuition fees averaging \$500.00 per child in addition to being forced to pay their full share for government controlled education,

WHEREAS this monopoly is contrary to the United Universal Declaration of Human Rights S 26(3), "Parents have a prior right to choose the kind of education that shall be given to their children",

WHEREAS 85 democratic countries and three Canadian provinces provide grants for several school systems,

THEREFORE we — all being residents of the province of Ontario — do petition the government of Ontario to endorse the democratic principle that the grant shall follow the child by passing a law providing for the making of educational grants — from tax money collected from all citizens to all the school systems chosen by those citizens.

(Continued on page 6)

### NEWS FROM THE SYNOD OF THE CHRISTIAN REFORMED CHURCH 1971

by REV. L. T. SCHALKWYK

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#### FRATERNAL DELEGATE GEREFORMEERDE KERKEN

The fraternal delegate from the Netherlands was Rev. H. Baarlink who is a pastor of a church in Velsen, Germany. He grew up in the Grafschaft Bentheim and commented on seeing "his people" at Graafschap, Holland, Michigan.

Rev. Baarlink reported how the stress in his church now is on worldwide relief and development ministry.

Also there is more ecumenical involvement: Dr. P. Kunst, the president of Synod, is now also president of the Council of Churches in the Netherlands. The Gereformeerde Kerken have now officially applied for membership in the World Council of Churches.

He also mentioned how as to the Bible the matter studied in the Netherlands is: "what is the specific nature of the divine authority in each part of the Bible." This investigation is carried on "in connection with the contemporary world of thoughts".

He defined the task of the church as being to preserve truth and unity.

He said that it cannot be denied that his churches (in afscheiding en doeleantie en daarna) were very watchful with regard to the so-called indisputable "truth". But it was often accompanied by "the sad experience that the unity was not maintained". He said that the Synod of the Gereformeerde Kerken wants to keep "an open attitude towards new opinions which at every stage can be the result of obedient and scientific investigation."

As to the Confessional Standards, the Synod of the Gereformeerde Kerken appointed a committee which has to study the question which features of the confessions "may be regarded as a hindrance to full agreement with the formulations of the confession without any mental restriction".

When at the Gereformeerde Synod of 1969-70 there was raised an objection against the doctrine of the eternal reprobation, the Synod declared "that the passages in the confessional standard of the church are not based upon the clear givens of the Holy Scriptures". But Synod did not try to take this feature out of the whole of the Canons of Dort.

"Against the background of these difficulties it can be understood that the question is raised

repeatedly, whether it is desirable to draft a new formulation of our christian faith."

#### RELATIONS WITH THE GEREFORMEERDE KERKEN IN NEDERLAND

Classis Eastern Canada had the following overtures to Synod of 1971:

ONE: that Synod, through its Inter-Church Relations Committee, carefully test not only theological trends, but especially the official pronouncements and decisions of the synods of the Gereformeerde Kerken with respect to the so-called "new theology", so that the Christian Reformed Church can come to a definite decision on whether or not to maintain our sister relationship with these churches.

As first ground was given: Our rules for church correspondence require that we take heed mutually lest there be deviation from Reformed principles in doctrine, worship and discipline (Acts 1970, p. 51).

TWO: That Synod instruct its committee on inter-church relations to come with a full report of their findings to the synod of 1972 and with definite advice whether or not a change in our relationship with the Gereformeerde Kerken in warranted.

Some grounds are:

1. There is growing concern in our church about recent theological trends in our sister church in the Netherlands and about the effect of these trends on our relationship with these churches. (Acts 1970, p. 51)

2. The "new theology" is causing confusion also on this continent and consistories should know where our denomination stands on this issue.

#### A. Background

The Synod of 1969 instructed the committee on Inter-Church Relations to consider "whether any of the changes which have occurred in the Gereformeerde Kerken (Synodaal) would warrant a change in our relationship to these churches and to advise the next synod of its findings". (Acts 1969, p. 53, V, B.2)

The Synod of 1970 authorized the committee on Inter-Church Relations to "continue its inquiry into and evaluation of recent theological trends in our sister church in the Netherlands and to advise the next synod whether or not

such trends warrant a change in our relationship to these churches". (Acts 1970, p. 51, I, c. 1). In addition, a letter in the spirit of a concerned sister church was sent to the Gereformeerde Kerken (Acts 1970, p. 51, I, C2).

#### B. Decisions

1. Synod reiterated its instruction to the committee on Inter-Church Relations to continue its inquiry into and evaluation of recent trends in our sister church in the Netherlands and to advise whether or not such trends warrant a change in our relationship to these churches.

2. Synod instructed the Committee on Inter-Church Relations to include in its inquiry a letter received from the Gereformeerde Kerken and the official pronouncements and decisions of the synods of the Gereformeerde Kerken.

3. Synod instructed the committee on Inter-Church Relations to submit its recommendations to the Synod of 1972.

#### CONTACT COMMITTEE WITH THE CANADIAN REFORMED CHURCHES

This Committee reported to Synod that a crucial obstacle between the two denominations is: the correspondence which the Christian Reformed Church presently maintains with the Gereformeerde Kerken (Synodaal).

To quote from their committee's reply, "What we are concerned about is: the influences which, via the correspondence with those particular Netherlands churches, have entered and are entering the Christian Reformed Church". This matter of correspondence with the Gereformeerde Kerken is the main item left on the agenda of the Contact Committee.

Synod decided to continue the contact committee with the Canadian Reformed Churches.

Synod instructed its Contact Committee to convey to the Deputies of the Canadian Reformed Church:

a. That Synod shares concern with the Canadian Reformed Churches about certain developments in the Gereformeerde Kerken (synodical) which concern has recently been expressed in a letter to that denomination.

b. That Synod intends to exercise its influence for the good of the Gereformeerde Kerken (Synodical) as long as possible.

(Continued on page 6)



CUNA INDIANS of the San Blas Islands off the coast of Panama, Jeromino and Mariela De La Ossa, wearing their native dress, paraded Toronto streets to encourage tourists. They talked about their traditions, culture and customs. Daughters are more valuable than sons, and divorce is easier than marriage among their tribes who own the 368 islands.



## Church Announcements

CHR. REF. CHURCH

### Called

to Cephas, Peterborough, Ont., Rev. A. VandenBerg of Bowmanville, Ont.

to Exeter, Ont. (by acclamation) Candidate S. VanderMeer.

### Accepted

to Chatham (Grace), Ont. Rev. Ralph Koops of Iron Springs, Alta.

### REFORMED CHURCH

### Called

to Dokkum, Ned., Rev. J. G. Kuiper of Toronto, Ont.

### NETH. REF. CONGREGATION

### Declined

for Norwich, Ont., Rev. J. Van Haaren of Amersfoort (Ned.).

The Chr. Ref. Church of Lindsay, Ont. is eager to have ministers vacationing in the area to

### CONDUCT SERVICES

during July and August. Services at 10 a.m. and 7.30 p.m. Please contact the clerk, Mr. George Zekveld, R.R. 5, Sunderland, Ont. Tel. 706-357-3532.

### REV. J. M. SPIER †

Recently the well-known Dutch preacher, the Rev. J. M. Spier, passed away in The Netherlands at the age of 67. Rev. Spier served several reformed churches (Gereformeerde Kerken) but was especially known because of his publications on the philosophy of the law sphere. Some of these publications were "Op Gods Woord gegrond, een paar grepen uit de Calvinistische Wijsbegeerte der Wetsidee" and "Wat is Calvinistische Wijsbegeerte?" The last book was also translated in English by Prof. Dr. H. Klooster.

Only recently Rev. Spier was emeritated.

## Sunflowers on Television?

Is it possible? Yes, it is true! Some Sunflowers of the Scarborough, Ont. area will be on T.V. (CFTO-CTV) Channel 9, Thursday, July 8th at 9 a.m. on the Uncle Bobby Show.

This club, working for their saving badge, collected some money through bottlehunts and chores around the house. This amount will be presented to the Humane Society. Anne MacDonald will hand this gift to Mr. George Hulme. Uncle Bobby chats with the girls about the club and Kim Kostka is asked to demonstrate a headstand, one of the requirements of the Physical Fitness Badge. The guides are Mrs. R. Legemaate and Mrs. W. Vandermay.



CANADA'S FIRST LICENSED woman crane operator, Una Thurlow, says her little crane rental company will go bankrupt if she has to pay her eight male crane operators what their unions are demanding. Her men agreed. As president of the company she founded 4½ years ago, she doesn't earn as much as she pays her men.

## Graduation at Calgary's Christian School

Do you like to be reminded how fast your Johnny and Mary are growing up? Well, why didn't you attend a graduation of grade nine's, such as the one this year on Friday, June 11th, and you will be shocked into reality.

Nineteen young people stepped up in front with pose to make up a row of sons and daughters to be proud of. And we were, the parents, the teachers and the members at large of the Calgary Christian school community. There were 19 graduates of this year.

Guest of Honor at the graduation was the Minister of Education the Hon. Robert E. Clarke, who made a special plane trip from Edmonton for the occasion. It did not take an "invitation card", signed by all the students to bring him down, only a suggestion by Bill Knights at the time of a T.V. interview in April and a phone call by the principal. He almost did not make it, because of the rush hour traffic in Edmonton, but the airbus was five minutes late in its departure, so everyone at the graduation was happy to have the young minister in their midst.

The banquet was a great success. The minister had this to say about it, "The meal was so delicious that it could easily compete with a ten-dollar plate dinner in any hotel. I found out that Gerben VanderVeen, your principal, and I have a few things in common: we both milked cows, we both lived in the same rural area and we both taught school."

The Valedictorian this year was Ellen Bakker, graciously clad in a light brown and yellowish minidress.

Hon. Clarke complimented the parents for "being part and parcel of what is going on in education." So many are just spectators. In terms of what education really does to a person he quoted a valedictorian, a girl from Innisfail, who said that,

"(1) it must provide the ability to distinguish between the things of lasting importance and the ones of passing importance.

(2) it must help me to make reasonable decisions

(3) and to be able to speak in the community in which I live, for the things I stand for."

He thought that young people nowadays want to be where the action is. He complimented the parents that they put their money where their mouth is in education. "Here we come across people who really believe that education is too important to be left alone to the educators."

The historian, John Wornagoor, presented an interesting review of what happened with the class ever since it started as a grade in 1963.

The academic award was given to Kenneth Wiechula.

A personal introduction of each student, before the actual presentation of the diploma's, by the grade nine teacher Mr. Bill Slofstra, was another highlight of the evening. It brought to the fore the personal interest of the teachers for the students and the abili-

ties, character traits and future plans of each of the students.

The school society President, Mr. W. Oostenbrink, enlarged on the privileges, these students enjoyed during their years of study, which now lay behind them. He regretted that the school could not be expanded to a grade ten this year. Hopefully this will happen in the not too distant future, after more parents have become members of the school society.

Although more publicity could have been given to the event, graduation 1971 turned out a very pleasant evening for everyone in attendance.

F. H. Verhoeff.

## AGAIN A DIME

For two consecutive years we had visited Norfolk, Va. in behalf of seamen and their welcome on land. We found a different atmosphere, a city with a huge harbor-complex and a port of importance for all kind of sea traffic, coal, tobacco, etc. Most prominent, however, is Norfolk's position as Navy-port. About 60,000 Navy people live here.

The town's aspect is dominated by the white of the Navy-uniform. It is seen everywhere in parks, coffeehouses, bars, near service-buildings and waterfront especially. For sailing personnel there is a Navy-YMCA and other institutes, and also there are Navy-chaplains plenty. In short, Norfolk is Navy-town par excellence.

Crews of the 5-6,000 Merchant Marine ships, amounting to 200,000 per year, are so wholly obscured by their white-uniformed relatives of the sea, that it is almost impossible to make clear whom we had in mind, speaking up for seamen. People constantly kept on using the term 'service-boys, -men and so on, and could not envision the Merchant Mariners, obstructed as their view was by the Navy. Still something had to be found in their behalf; the majority are strangers, not having a place to go.

So we drove a lot from church-office, from minister to minister and priest. Contacted the Press and the Newspapers and although everybody was friendly, it still was of no avail. There really was not enough interest for the thousands of strangers, even when they were within the gates of this hospitable town.

When therefore a third year came and we planned to visit the ports of the East once more, we were apt to let Norfolk be what it was. It is hard to compete with the Navy.

Still we did it and gave Norfolk — no-folk for non-military men — another try.

Again we saw ministers and people, who could do something; we entered church- and other offices, were at Newspaper's church-desks and raised understanding and goodwill where feasible, but outlook did not grow more favorable. Once a church-secretary mentioned someone, who collected magazines for seamen and gave us name and number. We dialed the number, but it was very busy and busy again, and as it was lunchtime anyway, we put it off to later.

Then finally the day of departure was there.

It rained and we packed our suitcases and put them in the car, paid the hotel bill, said goodbye to the desk lady and 'embarked'. Everything ready and finished? There is one more number to be dialed, but . . . why? It does not make so much difference anymore.

"You must decide for yourself, but . . .", said my wife.

Out of the automobile then and into the booth, close by.

And, now for a last call a last dime went into the slot. Just for conscience sake.

And . . . see . . . that dime did it! A dime did it again!

It was an Inspector of Customs, who many years ago as Custom-officer had visited ships and

Keen(e) as he was, had detected that almost on every Merchant ship some special kind of papers were missing; newspapers that is, magazines for the crew. More than just an official he had looked at the faces and not only at the hands of those, who officiated. Just as king Arthasastha looked at the face of Nehemia and saw the sorrow of this servant. Mr. Keene had shown a special sense for the human side of his clientèle and acted accordingly. Fifteen long years reading matter was collected for Merchant seamen and out of the eater came forth meat and out of the strong sweetness".

After half an hour he was with us, took us to his house, showed the garage stacked with magazines, and served coffee, hospitality and . . . enthusiasm.

That was September 1967.

It is now May 1971.

Close to the port stands a state-ly House, bought, renovated and all paid for. It is the International Seamen's House. A Board of Sixty watches its growth, a variety of churches stands behind it for support and as Executive Director of the Norfolk Seamen's Friend Society, full of energy and action, in spite of retirement and age, serves our friend, Mr. Bill Keene. The old stem has shot a whole new shoot.

The latest development is the appointment of a full-time minister, a pastor called "in faith". Carved out of a strong Navy-oriented community- and church-life, another parish had been created, the borders whereof go beyond all horizons. International mariners are no longer no-folk in Norfolk, nor folk without a fo'e's'le.

It was a second dime that did it . . . the second time. One dime only. Where did they come from? Originally from a collection-bag somewhere in a church, where special contributions were taken and dedicated to the Lord, who by his blessing makes everything prosper beyond imagination.

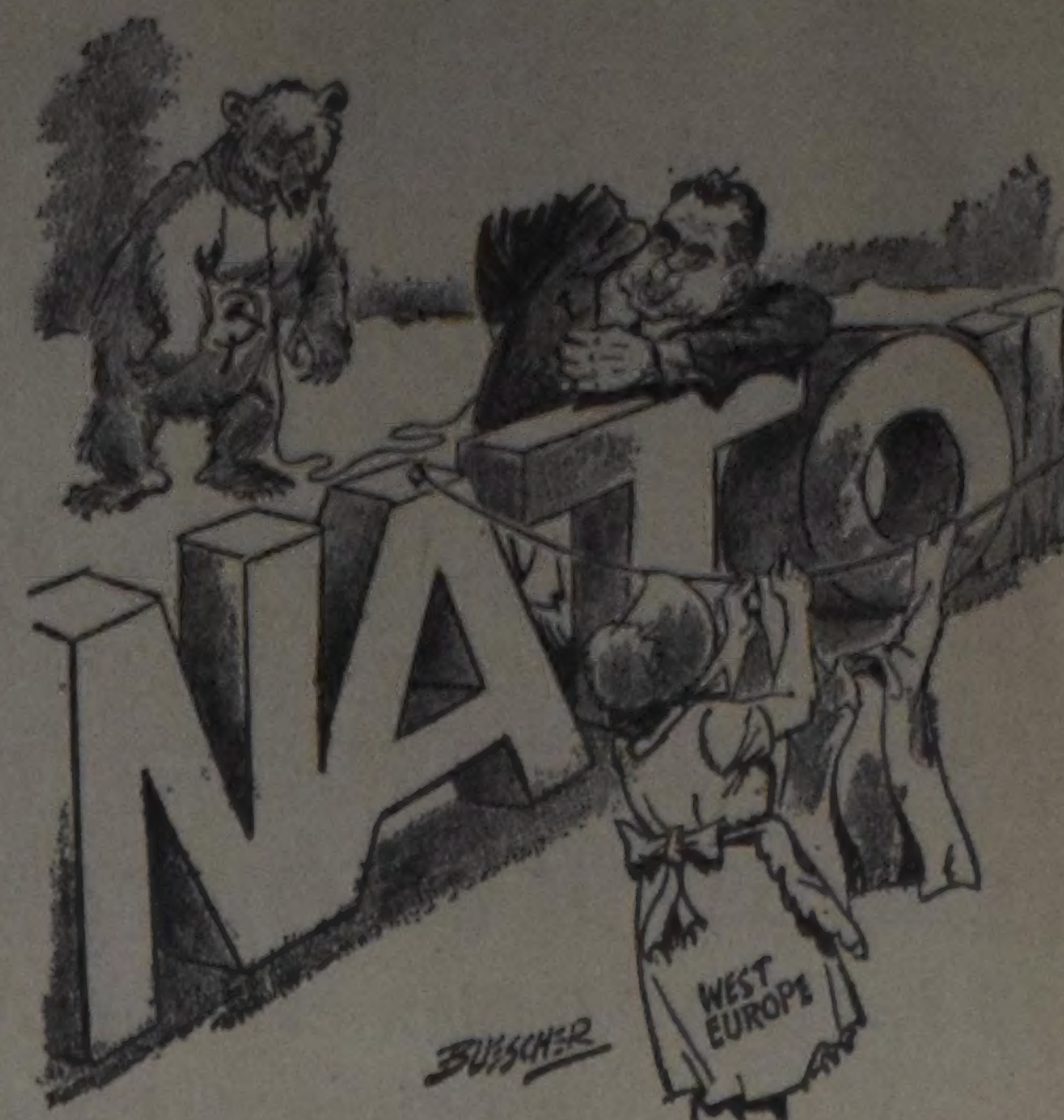
J. Wristers.



Mr. HENRY NICO TENSEN

son of Mr. and Mrs. Jacob Tensen, R.R. #3, St. Thomas, Ont. recently graduated with a Bachelor of Science degree after a 4-year course at the London University of Western Ontario. He plans a career as High School Mathematics teacher after one year of training at Althouse, a London college for high school teachers.

HI, NEIGHBOR!



## FAIRFIELD ON THE THAMES

At one time it was known as the 'Long Woods Road', but today it is No. 2 Highway, following the winding course of the Thames River.

David Zeisberger, a Moravian Brethren Missionary, was leading his Delaware Indians across Lake St. Clair. Moving cautiously up the River Thames, they went ashore some two miles beyond the present town of Thamesville. Climbing the seventy feet high banks, Zeisberger surveyed the Country-side and so it came to pass that a small remnant of Indian Delawares, persecuted and ill treated, found a resting place, they called Fairfield. The year was 1792.

For some twenty years there would be an amazing growth for this settlement, until the fateful arrival of General Harrison and his green clad Kentucky Rangers.

The last words in Missionary Schnell's Diary are full of sorrow and reveal a man's sadness, in the destruction of a place so dearly loved and struggled for all these heartbreaking years. This is what he wrote: —

"Soon after our departure from Fairfield we heard that our town and the Church had been burnt by the Americans. Then I remembered that even if the Church burnt down, my prayers in the church, in the garden or fields had not been burnt, but had gone up before the Throne of God, where they will be heard in due time."

As I stood there, in the gathering twilight, grieving over this event of so long ago, I felt a presence and became aware of no one other than Brother Schnell, who had taken up the work of the aging David Zeisberger.

He was standing by some fruit trees — some may still be seen today. "I must go tomorrow," he said, "They are taking me back to our Headquarters in Bethlehem, Pennsylvania. It will be a long and cold journey."

Yes, it is well over one thousand miles. "But what is to become of my poor Delawares," and it seemed as if a tear came to his eyes.

Look over yonder, see that clump of trees? We call that spot, 'Hutberg', God's Acre. Through the years two hundred and eighty-five Indians have been laid to rest, many of them children of God. "We shall meet again before His Throne, but now I must go, it is such a long way to Bethlehem."

He seemed to extend his arm and as I was about to clasp his hand, the vision left and I was alone.

The wanton destruction of Fairfield (against the instruction from Washington, not to harm the Delaware Christians) took place October 5th, 1813. The winter came early that year and mercifully. Snow covered the charred foundations of the log cabins and the remains of the Church.

The great and noble Shawnee Chief Tecumseh, perished in the battle, and the dream of an Indian Confederacy died with him.

David Zeisberger once wrote in his diary:

"Fairfield is a garden of the Lord, in which He planted many trees. . . which were originally wild. Some have brought forth fruit to His Glory." When the Book of Life is opened, we shall read their names.

Then, not without a trace of disappointment, he continued: . . . "others have as yet produced nothing and are apparently cumbering the ground."

Should you travel on No. 2 Highway you can't miss the site of what used to be Fairfield. A quaint little museum and other items of interest, it would be well worth your while to spend an hour in this historic place.

Ray Koning.

## CALVINIST-CONTACT

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GRADUATION NIGHT

Moments of parting are usually not the happiest events. You have to let go what you actually want to keep.

We had graduation night at one of our Christian High Schools. It was noticeable that teachers had a little difficulty letting their grade 12 students go, to whom they had become attached. Parents realized that their sons and daughters were becoming adults who have learned to think for themselves and are ready to make their own decisions. These things receive extra emphasis on graduation night and they are a cause for thankfulness but at the same time for a little sadness.

However, graduation night also harbours a danger which is not easily detected. This danger is especially acute in a CHRISTIAN High School. It feels good when the valedictorian thanks the teachers for their efforts and understanding and acknowledges the parents who have sacrificed so much to make Christian education possible. Similar remarks are perfectly in order, and yet they are dangerous. When graduates thank parents for the sacrifices they have made, these parents may feel satisfied as if they have accomplished something worthwhile. This accomplishment may even be beyond doubt; many parents deny themselves much in order to pay the high bill for Christian education. But the danger is real that our accomplishments would earn us some credit from the Lord. As if we could go to God and show Him what we have done with our children and with the Christian institutions of learning which we have established.

What we do in Christian schools is in fact nothing else but what we are supposed to do. We want our students to find God in life and to realize what the Kingdom of Heaven is all about. We want them to see God's relationship to us and our relationship to God and we want them to understand that these relationships penetrate into all of life. That is nothing to boast about, that is only a consequence of being a Christian. And if we may convey this belief to our students, in conjunction with our teachers, we cannot speak of accomplishments, but only of grace. We MAY do that.

On graduation night we let our children go into the world where they have to stand on their own feet. Our prayer, that the Holy Spirit may use them for that great Kingdom, accompanies them. The significance of this we have tried to show them also by means of the Christian grade and high schools. That is not a matter of accomplishment and not a source of self-satisfaction, but only a matter of grateful devotion.

THE ONTARIO CHRISTIAN REFORMED  
CHURCH EXTENSION FUND INC.  
is in need of  
**\$25,000.00**  
to meet the mortgage requirements of one of our churches.  
Please participate by buying an investment certificate.  
Rates of interest: 6½% — 1 YEAR TERM  
7% — 2 YEAR TERM  
7½% — OVER 2 YEARS  
Inquiries and cheques to our office: 14 Sabrina Drive,  
Weston 627, Ont.

SUMMER SCHEDULE

In order to allow for summer holidays and at the same time give some relief to the expense account of Calvinist-Contact, a few issues during the months of July and August will be combined.

It would be appreciated if our regular contributors and our advertisers would keep the following schedule in mind:

Week of	Mailing Date	Date of Issue
July 4-10	Friday, July 9	July 15/22
July 11-17	NO PAPER	
July 18-24	Friday, July 23	July 29/August 5
July 25-31	NO PAPER	
August 1-7	NO PAPER	
August 8-14	Friday, August 13	August 12/19
August 15-21	NO PAPER	
August 22-28	Friday, August 27	August 26/Sept. 2

and from then on regularly each week again.

They won't last...



...better stock up for the weekend because Hollandia's famous Dutch style shortbreads have that melt in your mouth flavour. They taste like more.

famous DUTCH STYLE COOKIES

**Hollandia**

MOUNT BRYDGES, ONTARIO

Great Preachers and their Common Traits and Characteristics

by REV. ROGER S. GREENWAY

Alexander Maclaren (1826-1910)

PRINCE OF EXPOSITORS

The hearts of many were hungry in Maclaren's age, and he fed them with the Word of God. Meticulous in his exposition and passionate in his love for preaching, Maclaren offers something to the Church of Christ everywhere and in all ages. He was an unknown preacher when he arrived in Manchester, but his fame quickly spread through the city. Great preachers like Maclaren are difficult to conceal.

A. Maclaren's Career as a Preacher.

Next to Spurgeon, Maclaren's sermons have been the most widely read of all times. (40) Those who attempted in his day to describe his ministry generally ran out of superlative expressions. "The greatest preacher and the greatest writer of sermons in the English-speaking world," said one. Another writer declared: "I regard the sermons of Dr. Maclaren the best models for the pulpit of any in our generation." (41) Such praises have continued, and Maclaren's thoughts and ideas (not to say his outlines and large parts of his sermons) are still being used in Christian pulpits today.

Maclaren began his preaching career in the city of Southampton, England, where he served a small congregation and preached to small audiences. This somewhat obscure beginning did not make him careless however, for he had learned self-discipline and concentration in his parental home, and during his six years at Southampton he worked long and hard to improve his natural abilities.

Maclaren often warned young preachers against over-haste in acquiring large pastorates. On one occasion he said to a group of seminarians:

I thank God that I was stuck down in a quiet, little obscure place to begin my ministry; for that is what spoils half of you young fellows. You get pitch-forked into prominent positions at once and then fritter yourselves away in all manner of little engagements that you call duties, going to this tea meeting, and that anniversary, and the other breakfast celebrations, in-

stead of stopping at home and reading your Bibles and getting near to God. I thank God for the early days of struggle and obscurity. (42)

There in his "little obscure place" of Southampton Maclaren worked steadily and hard and cultivated the self discipline which some years later were to put him in the ranks of the greatest expository preachers of all times.

In 1858 Maclaren moved to Manchester and began a pulpit ministry at the Union Chapel which was to last until his retirement forty-five years later. The move to the larger city did not alter Maclaren's attitude toward his work or the primacy of preaching in his concept of the ministry. In fact, he indicated that his ministry at Manchester was built upon the experiences and spiritual foundations laid in quieter Southampton. Said Maclaren:

I have learned, I shall never unlearn, lessons that, after all, our sole power lies in the true, simple, sincere setting forth the living Christ, and I have abjured forever all the rubbish of 'intellectual preaching.' I would rather serve out slops for people to live upon than lumps of stone cut into the form of loaves. (43)

Sixty Hours of Sermon Preparation per Week

Skilled sermons craftsman that he was, Maclaren never rested on his laurels even when two thousand souls were pressing into his auditorium at every service. He believed that a truly good sermon could never be produced in a mere ten of twelve hours. Such sermons, in Maclaren's estimation were bound to be superficial. To Maclaren, a sermon worth hearing meant at least sixty hours of laborious preparation in the study. To accomplish this, his daily schedule was as follows:

He arose at dawn, worked steadily for nine or ten hours with but a few minutes for his noonday luncheon. In the middle of the afternoon he made a few sick calls, hurried home to his evening meal, and night found him seated in an old-fashioned rocker, with . . . a Greek Testament . . . or else a Hebrew Bible, both of which he could read at sight, without the need of a dictionary. (44)

It was the role of preaching that Maclaren put first in his ministry, which meant, even in that day, that certain other tasks would have to be passed on to others. He could not be called a "pastoral" minister in the sense which some people give to the term. By disposition he tended to withdraw from others, a characteristic which he had since childhood, and by conscious choice he preferred to concentrate on his studies in order to deliver better sermons on Sunday. Howard relates an instance which illustrates how Maclaren ordered his priorities:

A member of his Church in Manchester, an ungifted and uneducated man, . . . came to him and asked him: "Are you aware that your housemaid is under serious conviction regarding the state of her soul?" "No," he answered, "I did not know; but I commend her to your care. I am able, with God's help, to teach his truth to hundreds; you can bring it home better to one or two. (45)

The "Supreme Example of Expository Preaching"

Maclaren has been described as "the supreme example, the perfect type, of the classic Protestant tradition of expository preaching." (46) How true that statement is may be judged from the many volumes of his sermons which have been published, especially the three series of ser-

mons Preached in Manchester, which some consider his best efforts, his many volumes of Expositions of Holy Scriptures, and his contributions to The Expositor's Bible. Numerous other volumes containing his sermons and expository studies are also in circulation, and it is impossible to estimate the extent of their worldwide impact.

Surprising as it may seem, Maclaren started on his method of expository preaching at the suggestion of his intelligent and beautiful wife (who was also his cousin). Maclaren used to be upset by the fact that he could not decide on a text on which to preach, and he lamented to his wife that the old Scottish practice of preaching straight through a given book of the Bible had passed out of fashion. His wife suggested that he try it anyway, which he did, and in this way began the expository approach to whole books of the Bible which became the hallmark of his preaching and writing career. The thirty-one volumes of his Expositions, and his many individual books of sermons (the first of which had to be virtually dragged out of him by William Robertson Nicoll, editor of The Expositor's Bible) all grew out of his fondness for the expository treatment of the Bible. (47)

Maclaren's career as a preacher, though it had humble beginnings, was marked by outstanding success. Union Chapel, Manchester, had a normal seating capacity of about eighteen hundred, but hardly a Sunday went by that did not see well over two thousand packed into the auditorium morning and night. It was common to see people sitting on the platform behind the pulpit. When he arrived in Manchester, hardly anyone knew him, but very soon

the new voice speaking in Union Chapel pulpit began to be heard throughout the city. His situation was a rather inconvenient suburban one. But this disadvantage ceased to count, and the people made a beaten path to his door. A great preacher is really a very difficult person to conceal. Attendants upon his services began to appear from all parts of the city and from beyond its limits. Many a young clerk or student who had endured a toilsome week trudged his way on foot across the city and back for the uplift and encouragement he got from this pulpit on Sunday. Eventually he had a very wide variety of hearers — "men of all classes and creeds, rich and prosperous merchants, men distinguished in professional life, and others working their way toward success. Young men from the offices and warehouses in the city sat side by side with artisans. Strangers were attracted in large numbers, among them clergymen and dignitaries of the Established Church, Nonconformist ministers, literary men, artists, and students from theological colleges. (48)

It was a time of great preaching in England, and a hunger for expository preaching was clearly evident among the people. Maclaren's sermons were not short — he seldom preached less than forty minutes. But so skillful was he in presenting Scripture's message that his hearers often expressed disappointment when the sermon was ended. (49)

B. Maclaren's Own Expressed View of Preaching.

Just why Maclaren turned down the invitation to deliver the Lyman Beecher Lectures on Preaching at Yale University is not known for he certainly held well-developed views on preaching which would have rendered great

service to the cause he loved so much. (50)

Maclaren believed that preaching should be first in the minister's life. Ministers should not spend their time in social and civic affairs, for that was for others to do. The Biblical, authoritative, and theologically-based work of the minister was in his pulpit, along with the hours of study which prepared him for it. "I believe," said Maclaren, "that the secret of success for all our ministers lies very largely in the simple charm of concentrating their intellectual force on the one work of preaching." (51)

When the city of Manchester put on a gala celebration of Maclaren's fiftieth anniversary as a minister, Maclaren responded to the praises of the various speakers by saying:

While I have sought — I can honestly say I have sought — to do my work here, as a citizen of no mean city, I should be untrue to my deepest convictions if I did not take this opportunity of emphasizing that I have voluntarily limited myself, as some of my kind friends have thought far too rigidly, to my own proper work as a Christian teacher. I have been so convinced that I was best serving all the varied social, economical, and if I may use a tabooed word here, political interests that are dear to me by preaching what I conceived to be the gospel of Jesus Christ that I have limited myself to that work. And I am sure with a growing conviction day by day — and I would take this meeting as no small demonstration of the truth of the conviction — that so we Christian ministers best serve our generation. (52)

Here we see clearly what Maclaren thought of preaching, namely, that it was the minister's chief calling and responsibility, and the most influential way he can serve his community. All areas of life — social, economic, political, as well as religious — were affected by the preaching of the Gospel. Expository preaching, in which the Bible itself was allowed to speak was to Maclaren the most practical means possible by which a man could make a mark for Christ on his generation.

C. Characteristics of Maclaren's Preaching.

Maclaren's sermons are models of form and content, though he never wrote out more than a few compressed notes before preaching. This does not mean that he did not prepare. Maclaren's rigid study meant that he was constantly preparing.

Actually, he would write reams and reams of theological essays, many of which were thrown into his wastepaper basket and never read by anyone but Maclaren himself. This was Maclaren's method of indirect sermon preparation which paid off handsomely when he mounted the pulpit. He was able to speak without a written manuscript, and every one of his discourses bore the marks of refined literary and homiletic production, simply because his study program was so well geared to his preaching ministry.

Maclaren's study, moreover, was a study, not a lounge, a counseling center, and certainly not an office. (53) His preaching was what it was because Maclaren insisted that preaching was his primary ministerial role, and his congregation allowed him to fulfill it.

In regard to the manner of delivery of a sermon, Maclaren said:

I make no attempt to reproduce more than the general course of thought

(Continued on page 4)



## Great Preachers

(Continued from page 3)

and constantly find that the best bits of my sermons make themselves in preaching. I do adhere to my introductory sentences, which serve to shove me off into deep water; beyond that I let the moment shape the thing. Expressions I do not prepare; if I can get the fire alight, that is what I care for most. (54)

Maclaren quite obviously was more concerned about the preparation of a manuscript. He chose this method, not because it was easier than some other, for as he himself said, "It costs quite as much time in preparation as writing, and a far greater expenditure of nervous energy in delivery." (55)

In the pulpit, Maclaren wore no robe or gown, took no notes with him, was regarded by many as "not looking very clerical." He began his sermons slowly, announcing his text and subject, "telling his hearers how he intended to deal with the text. Then when to use his own expression, he had gotten the "fire alight," his subject would seem to take possession of him and would launch out into the body of the sermon. As one first-hand observer described Maclaren's preaching: "His voice becomes resonant, tender, impressive. It seems as if God is speaking to you. Every person in the house is held in solemn and impressive awe of the truth." (56)

One of the best of Maclaren's earliest sermons at Manchester is entitled, "Sons and Heirs," based on Romans 8:17a, and it is representative of his expository preaching. The divisions are:

1. No Inheritance without Sonship.
2. No Sonship without Spiritual Birth.
3. No Spiritual Birth without Christ.
4. No Christ without Faith.

Once having read such an outline, it is difficult to shake it from your mind or attempt to improve upon it! Maclaren's sermons, as we said, were not short; most of them run to about 4,000 words, and some were even longer.

But the Bible-hungry people of England did not mind the sermon's length. This was what they came to Union Chapel to hear. (57)

### D. An Evaluation of Maclaren's Preaching.

The secret of Maclaren's greatness as an expositor and as a preacher lay in his single-mindedness. He consciously, purposefully, limited himself in other areas of the ministry in order to concentrate his best efforts on that which to Maclaren was his primary calling.

William Robertson Nicoll wrote of Maclaren in his friend's obituary notice:

It is difficult to believe that his Expositions of the Bible will be superseded. Will there ever be again such a combination of spiritual insight, of scholarship, of passion, of style, of keen intellectual genius are rare. So long as preachers care to teach from the Scriptures they will find their best guide and help in him. (58)

John Brown, in his Yale Lectures on "Puritan Preaching in England," stressed certain other aspects of Maclaren's greatness. He praised Maclaren's ability to speak with "crystal clearness" and to match "great intellectual and literary qualities" with "intense spiritual earnestness." But above all, said Brown, the greatness of Maclaren lay in the fact that all that he produced is "based upon, and is a careful exposition of, the revelation God has given to us in the Scriptures." (59) Maclaren was well aware of the higher critical attacks on the Bible. But they did not disturb him. His faith rested firmly on the historical facts related in the Scriptures, and therefore he dared to preach from the Scriptures with confidence and authority.

Maclaren's own evaluation of his preaching ministry will be helpful to us who live in other times and circumstances and who often experience role-conflicts in the ministry in which we are engaged. "I began my ministry," said Maclaren, "with the determination of concentration all my available strength on the work, the proper work of the Christian ministry, the pulpit. I believe that the secret of success for all our ministers lies very largely in the simple charm of concentrating their intellectual force on the one work of preaching." (60)

## U.S. Government subsidy not to produce "is triple insult" to God

(Grand Rapids, Michigan) In Mr. De Koster recognized great problems of distributing the food we could produce, but said that they were probably not greater than the problem of getting to the moon, but we got there. "It seems to me," he continued, "that our apparently endless involvement in foreign wars, and our myriad other national problems, are divine judgments upon our national sins. Could it be that the form taken by the judgment points to the form taken by the sin? I mean, are we not wasting endless natural resources in war, decade by decade? Could this not point to our deliberate refusal to employ other — agricultural — resources to their divinely appointed ends? Or, again, war robs us of the most precious gifts of all, the lives of youth. Does this not admonish us of our callous refusal to succor the lives of starving children in poor and needy countries? God is not mocked.

to our deliberate refusal to employ other — agricultural — resources to their divinely appointed ends? Or, again, war robs us of the most precious gifts of all, the lives of youth. Does this not admonish us of our callous refusal to succor the lives of starving children in poor and needy countries? God is not mocked.

"We once left land lie idle for a season to increase productivity. This is hardly necessary now, thanks to gifts of the Spirit in soil science. But now, rejecting the gifts, we leave land idle to decrease productivity — and even pay for it.

"In good custom, we assemble in the spring to ask God's blessing upon the nation's planting — and gather in the fall to thank Him

Unless we mend our national ways, we have not seen the end of God's wrath at wasted sunshine, useless rain, idle soil, and selfishly hoarded earth technology.

"The church has a duty to its world in these matters, the duty of discerning and revealing the heavy hand of God's displeasure in what some may only take for national calamity or political miscalculation; and the duty to bring such influence to bear, as Christians, wherever we can, as will correct sinful ways." (RES)

## CHRISTIAN SELF-ESTEEM

by REV. RALPH HEYNEN,  
Pine Rest Christian Hospital Chaplain.

I would like to talk with you today about "Christian Self-Esteem". Recently the Christian Association for Psychological Studies had its Convention held in Milwaukee, Wisconsin, and discussed the subject of Christian self-esteem. The subject was approached from various ways, some answers were given, many questions were asked which were left unanswered. Self-esteem means that we consider ourselves to be worthwhile individuals. We have positive feelings about ourselves. It means that we accept ourselves. In answer to the question, "Who am I?" we can say that even though we may not be terribly important, or attractive, or capable, yet we are people who have abilities. We can say, "I am a good worker" or "I am a good mechanic" or "a good mother" but at least we accept ourselves. We esteem ourselves to be a worthwhile creature of God.

Now we live in a time when there are many ways in which our self-esteem is threatened. A good many working men have experienced that they were skilled craftsmen; they were men who were able to do their work in such a way that very few people could duplicate it, but somehow or other machines have taken over the work that they have done. There were men who were very skilled at working at lathes and wood-working, and today all of this is accomplished by large machines that are programmed by a computer. Now it does not give a man a very good feeling if he can be replaced by a machine. And yet this is a very common experience in the lives of people today. Many homemakers have had this same kind of experience. They were proud of the cake that they used to be able to bake, possibly better than any one else's cake in the neighborhood, but now other people can bake the same kind of cake or maybe even a better cake out of a box of ready-mix.

There are also many dehumanizing tendencies in our world. If you have just filled in your income tax you know that you are just a number on that big machine out there in Baltimore or Ottawa; you constantly have to give your social security number as your identification. You are a number that runs through a computer in a bank. Or, if you have a credit card, you know how difficult it is to get a mistake in the statement changed because of the fact that you cannot argue with the computer. There is a dehumanizing tendency in this.

One of the stirring messages that was brought at the Convention in Milwaukee was given by Dr. Joe McMillan, a black man, and he describes what our culture has done to the self-esteem of a black person in our society; the difficulties that it causes in the psychological feelings that people have, particularly in our age. Self-esteem is something very important for all of us. Now how do we test our self-esteem? To me there are various ways in which we can find out whether we really are accepting ourselves. There are a few questions that we might well ask ourselves. One of the best ways to find out whether we do accept ourselves is to note how well do we accept a compliment, or possibly do we reject it? There are people who cannot accept a favorable comment about themselves. They cannot do this graciously, they become very self-conscious. Or, if you give them a compliment, they will say, "Well, I am not so important, I do not feel so good about myself." I often meet people that I try to convince that they do have good qualities, such as a fine intellect or good abilities in certain spheres of life. And yet, when you try to assure them of their inner resources they say, "I do not believe it" or they say, "So what, what good does it do me?" or "What's good about that?" Now these are all forms of the rejection of self. We should be able to accept a compliment with gratitude, for it indicates that others do think well of ourselves and that we might also think well of ourselves.

Another thing is that we should remember that all of us have good strong points as well as weak points. We need to play up the strong points and play down our weak so that we can become the kind of person that we ought to be, or the kind

## Pastoral Counselling

of person that we would like to be. We are often told by a psychologist that people that crumble their name are not very proud of themselves. You occasionally meet a person who will say, "Well, my name is Max", and you say "What is your last name?" and he says, "That is not important, everybody calls me Max." Now such a person does not have a high esteem of himself. Often when radio and TV personalities go on the air, they change their names, and often try to live up to the nickname that is given to them. The same thing applies to the kind of work that we do. When a woman says, "Oh, I am only a housewife," or a man says "I just work in a factory", and you find it hard to find out really what he is doing; they minimize themselves, they do not think highly of that which they are doing to make a living. They have a feeling that they are not really making much of a contribution to life. They lack self-acceptance.

Now there are people who think they can change this by changing their environment. A lot of people have been telling us that if you change the situation under which people live, it will also result in a change of personality. This is not necessarily true.

If you take people from skid row and you put them in a nice hotel and give them good surroundings, it is not necessarily going to change the individual, because environment alone does not mean that it changes the person, the inner-self, whether it changes the esteem that they have of themselves. The problem with the lack of self-acceptance is also the fact that they find it hard to accept others. If we lack esteem we also will lack confidence in others. If you do not really like yourself, there is a danger that you are not going to like other people. For this reason so often people who do not accept themselves are lonely and dissatisfied and depressed individuals. A lack of self-respect turns an attitude inwards and when we turn it towards ourselves we do not accept what we are and we become depressed, for a depressed person is one who really hates himself. Now I feel that there are various reasons why people do not like themselves. Besides the ones that I have mentioned in our culture today, there are certain emphases in certain doctrines that have been taught and particularly in misinterpretations of these doctrines which lead people to feel that they are completely unworthy. They say, "I am so unworthy". Or a person will say, "I cannot do anything that is good." Or when we stand before God that we must always feel that we are such terrible sinners. What happens to a person when he is changed through the grace of God? Does not this also mean that God in His love looks upon this person and says, "This is a child of mine, redeemed and ransomed by the blood of the Saviour"? Then we are not longer unworthy sinners, but we become children of a loving and a gracious God, friends and brothers of a marvelous Saviour. Other people may look at us and say that we are not particularly worthy, but if we can say, "I am a Christian; I am a believer in God," this helps us to see ourselves as we really are.

You can build your own self-esteem and I feel that here the Christian message is an extremely important one for us. God has accepted us. He loved us, loved us enough to send His Son into the world. He considered us worthy. He saw in us one that He could use and in this way when God accepts us, must we still reject ourselves? Oh, I know it is hard for a person who has a low self-esteem to really believe that God does love him, but this is the constant reassurance that Scripture gives us, and then if we in turn can love him, we can reach out our hand towards others and say, "I can love others too". You must learn to like yourself because God loves us.

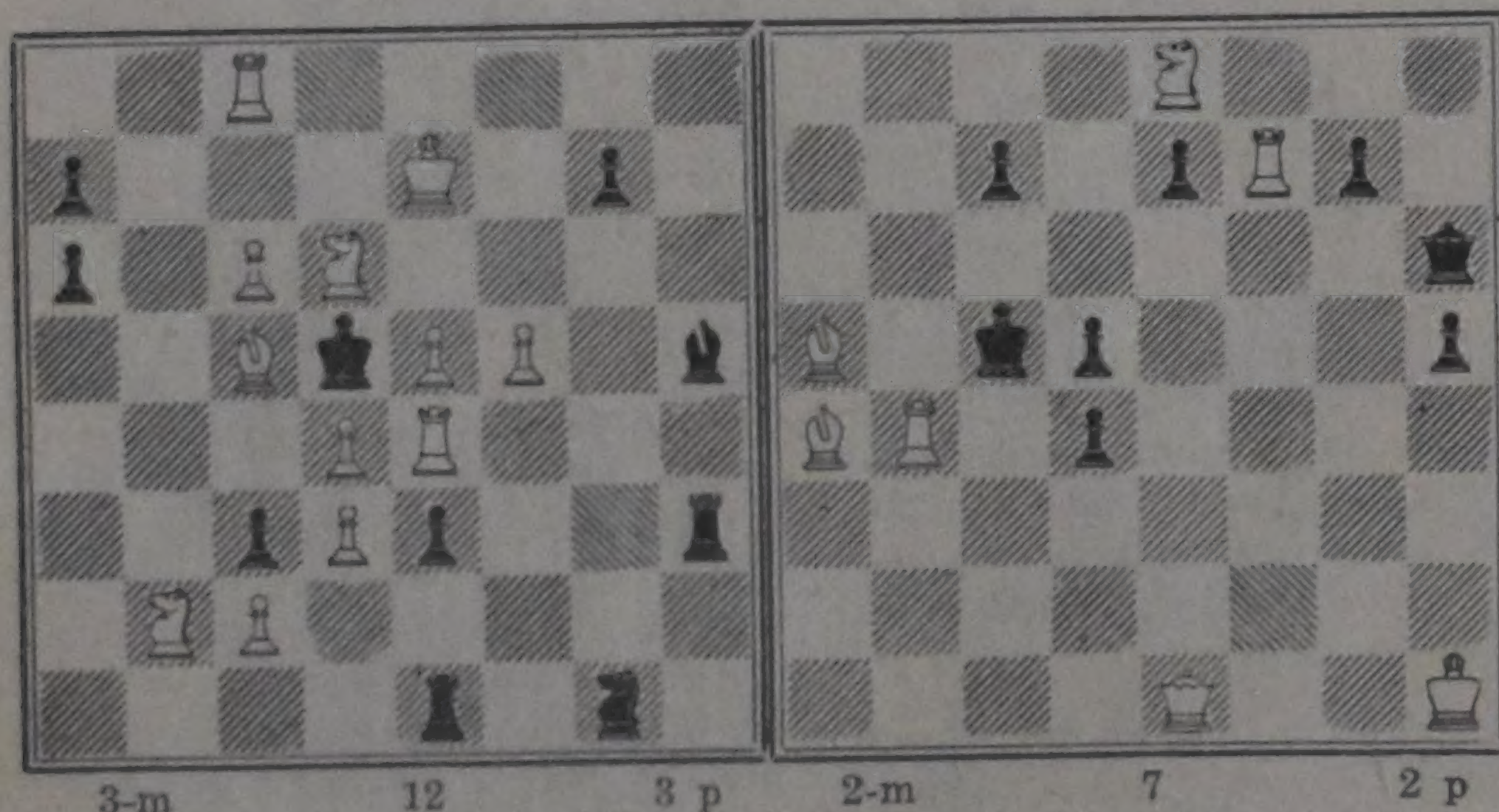
THOUGHT FOR TODAY: The best things in life are nearest to us; breath in our nostrils, light in our eyes; flowers that are duties for our hands to do, a path of life that is laid out before us. We walk these pathways; we look toward the stars and we know that the daily duties and the daily tasks of life will lead us onwards and upward with our blessed Lord.

## Let's Play Chess

Editor: Charlie Hess

### SECOND SERIES OF PROBLEMS IN JULY

Nr. 454 Author: R. C. O. Matthews, Britain 1968  
Nr. 455 Author: A. Ellerman, Argentina 1951



#### NOTES

1. The second series this month does not differ much from the first one. Again a very young British problem plus an older Ellerman. Both are first class problems, but, of course, such qualities are not to be found in the group of the easy ones.
2. Nr. 454 in its first publication carried the heading, "Watch Out!!" So, what else could I advise you? You have to find your way yourself but I am sure that this problem will make lots of victims. Full solution, please.
3. We close the program in July with a regular 2-mover as usual. As an exception in the work of Ellerman, this one is not hard if you see what the author has in his mind. You'll enjoy it! Indication of the keymove plus threat, if any, is sufficient.
4. The deadline for the July solutions is the 20th of August. Those who live outside of Ontario have 5 days more (postmarked).



That's the way it is\*

Walter Cronkite, famous news-caster on the American CBS net-work always ends his daily half hour broadcast with the famous words: That's the way it is, June 11th, 1971. He refers to the events which have formed the im-portant news items of that par-ticular day. News, of course, is largely made up of the tragic events which envelope our society and the world at large from day to day.

Wars between nations with its resulting destruction, distress, fa-mine and hatred amongst men, coupled with political moves to do something about the mess, form the major part of the daily news menu. Violence, revolution and counter revolution point to a sick society in which large masses of people pay the awesome price of supreme folly, mostly in terms of refugee camps, unemployment and broken lives and homes. Drink and drug are reputed to be the salve for such festering wounds. It all makes news, every day again, and that's the way it is.

Now today we are gathered for your graduation in Immanuel's au-ditorium. The name says it: God is with us and we with His help intend to do something about the sordid mess of mankind's ills in a small but very determined way. Does it not strike you as absurd that we are here by ourselves, separated from a host of other graduates in other schools? It may be a cloud as small as a man's hand, but in due time we expect the rains of God's grace to pour down upon a dry and parched land. We claim boldly that it will make all the difference if in our world today and tomorrow God will be with us; and we have been trained to show how. It is absurd, but that's the way it is; and you had better prove the point that glory, glory dwelleth, in Imma-nuel's land.

Let us look at it from another angle. Up to this point between \$4000 and \$5000 has been invested in your education. A lot of faith and hope and trust, well mixed with hard work and prayer have gone into that investment. Who says the Canadians are reluctant to invest in the future of their nation? We stick to the old pat-tern of raising the children on the Bible and Eaton's catalogue. That is an excellent combination for the Bible and the sum total of life go hand in hand and are inseparable. The catalogue of the things of this world has grown to be quite big, as you students discovered in final exams, but the light of the Bible still shines upon all of it with undiminished brilliance. Bible and life have to stay together and it takes \$4,000 extra to do it. It's queer, but that's the way it is.

Such adventures of course are not for the timid and the coward. There are a good many more Christians deeply concerned about the way things go these days. A good deal of concern has been ex-pressed, but the time is overdue for translating those words into action. It may well be the old story of Gideon's band of 300 men while the bulk of the army of Israel was sent home to their tents. As our society shows signs of breaking up at the seams, you must not blow your cool, nor be-come exasperated with the hesi-tation of your fellow Christians.

Blow the trumpet, light the torch for we are in the army of the Lord. It's a crazy business, but you must do some fighting if you are going to get anywhere with your Christian education. That's the way it is.

You might as well be aware of the fact that there are some nasty obstacles ahead; it's not going to be a tournament of roses. The Christian may as well understand that in THIS LIFE he is not going to make it a complete success. No use dreaming about it, no sense in kidding yourself; in this life you will have your troubles and set-backs and disappointments. But be of good cheer; Christ has over-come the world and the victory parade belongs to a new world. That's the way it is.

By the way, let us have a little close-up of some of those obstacles you may encounter. They might well be a bit scary.

We all know that a large part of the population of this world is in sad shape. People live behind iron, bamboo and sugar cane cur-tains and you are familiar with that drama. Others live in relative freedom but in refugee camps where food is at a premium and health is under constant threat. Words like Vietnam, Pakistan and Jordan have become household words even more than Spiro Ag-new. But these things are far away right now and somewhat old hat. Let's stay at home for a change. Would you believe that unemployment for college and uni-versity grads has become the ma-jor problem? Do you think that the educated elite of our land are going to tolerate that situation for very long and live happily ever after on welfare? Of course not. There is a revolution in the making, not only in the field of race relations, but in the restruc-turing of society and in the re-builing of a collapsing way of life. Education cannot and may never become a dead end street or a one way ticket to the nearest Canada Manpower office. Yet, that is the way it is, unless you want to get yourself a job in the licence plate factory at Fort Saskatche-wan. Inflation and unemployment continue to walk hand in hand thus far, much to the puzzlement of the powers that be, but it cannot continue forever on that journey.

It may well be that in the not too distant future the whole busi-ness of life as we know it is going to be overthrown and that you will have the task of rebuilding it from scratch. When old shoes get thrown out you have to get new ones, of course. Nowadays, old things get thrown away long before new things are in sight. When that happens, you had bet-ter be prepared to know how to rebuild life and society and how to assess the values of life which are not open to inflation, boom and bust. That's where you will need the background and the foun-dation of your Christian educa-tion. It is a spine tingling prospect, but not nearly as far fetched as you may think. And that's the way it is.

Your immediate prospect now is to enter the public high school. I suppose you have some idea what that involves, as far as the Christian point of view is con-cerned. Thus far you have been in the shelter and in somewhat of a greenhouse surrounding, but now you are going to be transplanted in the open field. Temperatures at times can really drop or rise to blistering heights. You must as branches abide in the vine, for without Him you are going to wither away.

It has been said, not by just one person either, that Immanuel school is somewhat sticky and at times treating the senior students as if they were still in grade six. Perhaps we are somewhat over-concerned and must still learn a lot about how to deal with young adolescents. But let me assure you that the tables will be drastically turned from now on. You are on your own, there will be a minimum of supervision; there will also be little stimulus from the side of the staff to make you do your homework and to study responsi-bly. There will be little or no disciplinary action if you decide to fuddle duddle along and you may well be yearning someday for a good push in your rear seat. You will have a measure of joy

to leave stuffy old Immanuel, but you will be homesick many a time for the old environment of Chris-tian care and concern on the part of your former teachers. It will not always be easy and pleasant in the new school; you must show that the seed sown has born fruit and that God has blessed the la-bors and given the increase.

It's going to be quite a thing; you have graduated and in a sense you have grown up to me-dium maturity. It has to be that way and that's the way it is.

Well, in conclusion we also want to rejoice with you. Life does not consist of all duty and dire pre-dictions. You have run the mea-sured 9-mile course and you run well. At times you must have had a real ball with all those teachers whose actions are always so closely scrutinized and complained about by the parents. You have seen the school grow from a small com-pound in the mud to a massive structure on the edge of the cou-lees of Lethbridge. You could create a real fellowship with fel-lowstudents since you knew one another not only as Immanuel stu-dents, but also as children of a Dutchy background. It must be an unforgettable experience by itself to grow up as a second generation from immigrant parents and com-pare notes on their peculiarities and unbelievable tongue twisting dialects.

May all the good memories of the past years linger with you

for many days to come. Put into practice the many things you have learned pertaining to the Christian faith and way of life. May others see in you the work of the Spirit of the Lord, the Spirit of wisdom and of reconciliation, the Spirit of fellowship and never ending love. Hold not against us the things which we have done wrong, nor ridicule the efforts in which we have failed. We have tried to work in adverse circumstances to impart to you some of the precious Christian inheritance to which we are committed, by the grace of our God. We have hope for the future, because we have hope in God. Share with us in that hope now that you move on to the next milestone in life. We shall com-mend you to His care and rest assured that our prayers will ac-company you on your pathway through life.

We are a small band of people, but God is our Immanuel and Christ loves us. And that's the way it is, June 11th, 1971. Good night for Immanuel Christian School.

\* \* \*

\*) Speech by Rev. L. Mulder, de-livered on the occasion of the graduation ceremonies of Imma-nuel Christian school in Leth-bridge, Alta., June 11th, 1971.

The graduates had chosen as their theme:

Christ loves us,  
That's the way it is.

Theme song Immanuel graduation:

THAT'S THE WAY IT IS

So much about this life of ours seems really quite absurd;  
We do so many foolish things in order to be heard.  
Lose your life to find it;  
Now there's an absurd thought;  
Who'd ever think that such a thing should actually be sought.

Chorus: But that's the way it is,  
That's the way it is.  
Even tho' it seems absurd, that's the way it is.

Give because in giving you will always more receive;  
Yet why aren't there more people who this promise will believe?  
Consider now the lilies, They toil not neither spin;  
We're concerned with outsides when true beauty starts within.

Now here's one that's ridiculous, but not just for the weak;  
If somebody really clobbers you, just turn the other cheek.  
And yet it stands to reason that many wars are won;  
Not by guns and bombers but in winning one by one.

The number one absurdity is very hard to buy;  
It's Christ Himself, the Son of God, why did He have to die?  
He surely must have loved us, absurd as it may seem;  
You'll have to try Him for yourself to find out what I mean.

DATA CENTRE

- July 8 Sunflowers on Television? Watch Channel 9 at 9.00 a.m. The Uncle Bobby Show.
- July 5-30 Summer Program in Christian Education 1971. Toronto Chr. High School, Woodbridge, Ont.
- July 5-Aug. 6 Summer school in the Fraser Valley Christian High School, Surrey, B.C. Information Mr. G. Dykstra, 545 Walton Rd., Richmond, B.C.
- June 25-28 AACS Study Conference, California. Speaker: Mr. C. T. McIntire.
- July 30-Aug. 2 AACS Study Conference, Belvoir Centre, Dela-ware, Ontario. Speakers: Dr. Hendrik Hart, Dr. James Olthuis.
- Sept. 1, 2 AACS Study Conference, Bellevue Christian School, Bellevue, Wash. Speakers: Dr. Arnold DeGraaf, Dr. Peter Schouls.
- Sept. 3-6 AACS Study Conference, Columbia Camp, Cultus Lake, B.C. Speakers: Dr. Arnold DeGraaff, Dr. Peter Schouls.
- Sept. 3-6 AACS Study Conference, Pioneer Lodge, Sundre, Alberta. Speakers: Dr. Hendrik Hart and ??
- Sept. 3-6 AACS Study Conference, Camp Okoboji, Iowa. Speakers: Rev. B. J. Haan, Dr. E. Evan Runner, Dr. James Olthuis, Rev. John Schuring, Rev. J. B. Hulst.
- Oct. 15, 15 AACS Study Conference, Pennsylvania.
- Oct. 22-24 AACS Study Conference, Michigan.

CANADA'S NATIONAL PARKS:

ST. LAWRENCE ISLANDS NATIONAL PARK

by John F. Hayes

4

(Can. Scene) — With a land and muskellunge in river waters area of 260 acres, the St. Law-rence Islands National Park is the smallest of Canada's national parks. It consists of 17 islands and about 80 rocky islets, all wild and appealing. There is captivating scenery in this park with its rug-ged rocks, beautiful coves and sheltered bays, and the islands, heavily treed, abound with birds and small animals.

Only the mainland area at Mal-lorytown Landing, 15 miles west of Brockville, Ontario, is accessible by car. Highway 401 runs roughly parallel to the St. Lawrence River, and the Thousand Islands Park-way provides an alternate route of exceptional beauty, close to the river between Kingston and Brock-ville.

All park islands have docks in sheltered coves, some have buoys set in deeper water for larger boats, and there are excellent beaches for swimming. There is a mainland launching area in the park at Mallorytown Landing, suitable for small boats drawing little water.

A recreational area has been de-veloped at Mallorytown Landing. Parking for about 250 cars and boat trailers has been provided. The area contains picnic facilities, a beach and swimming area super-vised by lifeguards, a children's playground, change houses for swimmers, etc. There is good fish-ing for black bass, pike, pickerel,

and muskellunge in river waters surrounding the park.

Camping is permitted on several park islands, and outdoor cooking facilities, picnic tables, docks and wells are provided. Boats can be rented and water taxis hired from many commercial marinas on both sides of the river for access to the park islands.

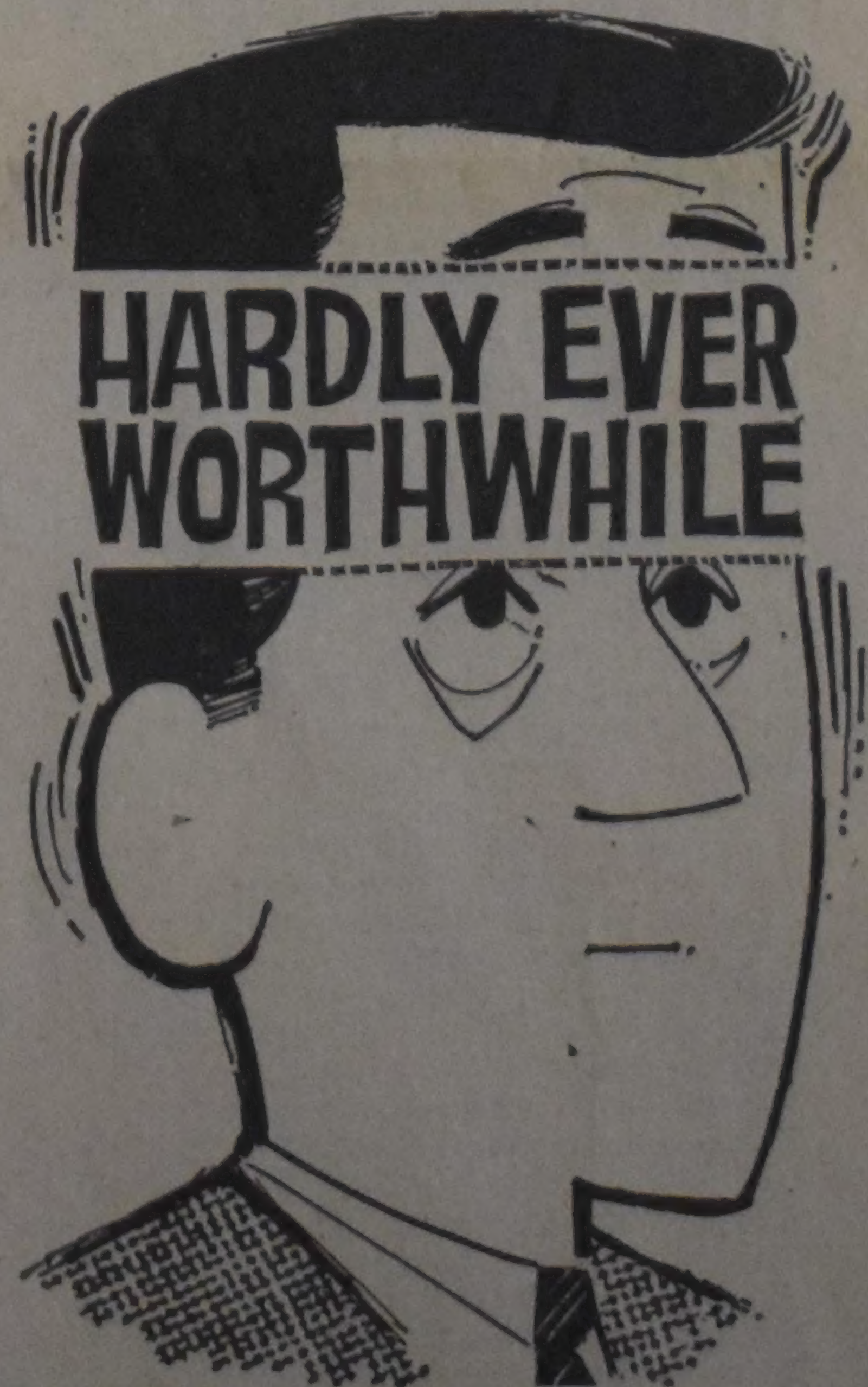
Complete details of the St. Law-rence Islands National Park may be secured from the Superinten-dent, St. Lawrence Islands Na-tional Park, Mallorytown Landing, Ontario.

If you contemplate a camping holiday in 1971, consider a visit to St. Lawrence Islands. You will never forget the beauty of the place, and its unique boating op-portunities.

It is recounted that Dwight L. Moody once said, "I was twenty years old before I ever heard a sermon on regeneration. I was al-ways told to be good, but you might as well tell a black man to be white without telling him how. You might tell a slave to be free, but that would not make him free. But He frees us. We are a bad lot, the whole of us, by nature. It is astonishing how the devil blinds us, and makes us think we are so naturally good . . . It is regenera-tion by the power of the Holy Ghost we need."

Charles L. Feinberg

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## Presentation on Education and Equality

(Continued from page 1)

The gathering of these signatures was a communal effort of students, teachers and parents of all 50 schools affiliated with the O.A.C.S. and some 16 societies who cannot yet afford to open Christian schools. It is only fitting that our presentation reflect the same communal participation. I would like to take the opportunity to introduce to you the Board of the O.A.C.S. and the members of the Legal and Equality Committee.

Mr. Olthuis, thereupon, invited the 50 children, each by turn, to

present the signatures in their districts to the Premier and the Minister. This was the big moment for the students. One little first grader, standing on his toes, leaned courageously over the high table on his tummy in order to be able to shake the Premier's hand. The children introduced themselves and mentioned the names of their schools. The petitions had been made up in quadruplicates, so that both the Premier and the Minister of Education received their own copies. The careful organization of this whole

action added to the smoothness and the harmony with which the presentation took place. These school children came excellently prepared, they knew what they had to do, and we were all proud of them.

Mr. Davies responded carefully and guardedly to this submission. He stressed his loyalty to the Christian faith, testifying to his involvement in church life and the Christian upbringing of his five children. He praised the way in which the cause of Christian day schools had been presented by the spokesman of the Alliance. He then pointed out the pressures which are brought to bear upon government from other school-systems. He stated that the present government seeks the well-being of the province as a whole and would safeguard equal opportunities for all. The Ontario government will make a statement on this matter in the near future. Whether some of the present injustices will be corrected remains to be seen. The Premier didn't

give a clue.

The question may be asked whether this petition constituted an appreciable factor in obtaining favorable government action? Perhaps not in the immediate future, but one must never underestimate the power of justice. History is replete of instances where a vision well presented has brought about changes that were not thought possible. The present situation with the one humanistic school-system having a monopolistic position will unavoidably lead to a deepening educational crisis. A presentation such as made by the Alliance cannot but make the reasons increasingly clear to those who govern this province. This was a matter then of duty and calling. The outcome we will leave in the hand of God. For in it all we must ever realize again that our Christian schools continue by His grace, and as long as we are faithful He will provide us with the means. We rely completely on the Lord, not on government. At the same time, as Christian citi-

zens of the land, we also pursue our God-given mandate to seek justice with honour.

One aspect of this presentation, somewhat disturbing, was that the Premier had stipulated that the press was not to be present at the hearing. But O.A.C.S. authorities had made sure that the press was well informed. The local congressmen did their share in getting the home paper to carry the story. A Toronto based French radio station gave extensive coverage. Disappointing were the Toronto papers. They had promised to send reporters, but somehow not all were present, perhaps also due to the fact that Prime Minister Trudeau was visiting Toronto the same day, coinciding with the news that Quebec had rejected the Victoria Charter. However, just before the conclusion of the submission, Mr. Olthuis graciously asked the Premier and his minister whether they would agree to a picture with the children. Who could refuse 50 innocent faces? Open went the door, in came the

press photographers and the cameras flashed lustily.

This ended the actual presentation. But the congressmen and the students were not finished. They had arranged to meet with the MPP's of their home ridings. Each was visited individually. Each received a set of petitions signed by citizens of his riding. Contacts were laid, a cause was explained, and appeals were made. Who will tell what it will accomplish?

Reflecting on this great project in retrospect it becomes clear that the greatest benefit of it all probably befalls the Christian community itself. Christian school backers everywhere, together with the students, functioned as one task-force, and reflected anew on the deeper reasons for Christian education as they explained them to thousands of Ontario citizens whose signature they solicited. We have just cause to be proud and thankful in the Lord. He gave us these growing schools, these dedicated teachers, board members and leaders.

## AND HOW SHALL YOU MEET YOUR MAKER

*And how shall your life continue  
Small the hour, still smaller second  
Looms the ticking clock within you  
Counting off — you never reckon  
That the minutes of the day-light  
That each pebble on your wayside  
Must be counted — shall be counted  
Must be passed must be surmounted  
And — how shall your life continue?*

*And how shall your life go forward  
Each small thought and every action  
Every deed and untried effort  
Will be brought before — no fraction  
Of the time upon your life roll  
Will be less'ned from the life scroll  
Oh how swift then — yes, how swift then  
Will this timely pallor lift then  
And — how shall your life go forward?*

*And where shall your pages turn to  
When 'tis written, what is read then  
Will it stop or still continue  
On and on, eons ahead when  
Stars and suns and moons have shrunk  
In the darkness — yes, the darkness  
In the dimness and the starkness  
And — where shall your pages turn to?*

*And what shall you see awakening  
While the small and ordinary  
Every day now mourn your taking  
Black'ned big obituary  
And behind the quiet hands share  
Whispers while the casket stands there  
Does it matter — does it matter  
As a droplet to the water  
And — what shall you see awakening?*

*Will you weep at all those faces  
That among your lifetime blazing  
Light up all your milestone places  
While the tranquil eye is gazing  
And a hopeless, futile sorrow  
That you thought not of the morrow  
Will it happen — has it happened  
Is your hold on heaven slack'ned  
Will you weep at all those faces?*

*And how shall you meet your Maker  
Dim remembered scenes take back to  
While the black-clad undertaker  
Stamps the clay and earth upon you  
Every idleness is sought out  
Each forgotten thing is brought out  
Mark the day then — mark your way then  
Not tomorrow but today then  
And — how shall you meet your Maker?*

*Will you take your place before Him  
Deeply, while the bell is tolling  
And the mourners shed according  
Blinding tears to thunder rolling  
Will you mourn for want of trying  
When you hear Him softly sighing  
As He reads then — on He reads then  
Pages, volumes of your deeds then  
Will you take your place before Him?*

*Will you see His eyes then glisten  
Bleeding tears and piercing glances  
Will you to the thorn-crown listen  
As the cross-stained Lamb advances  
Will you feel His breath embrace you  
Will He by the saints then place you  
Waken now — as now is sleeping  
While your yesterdays are weeping  
Will you see His eyes then glisten?*

Christine Farenhorst-Praamsma

## Synod of the Christian Reformed Church

(Continued from page 1)

c. That the decision of the Synod of 1969 (Acts 1969, Art. 76, IV, B.4) must be seen in this light, that Synod wanted to urge the Canadian Reformed Churches to use their influences for the preservation of the Reformed faith in the Gereformeerde Kerken (Synodical) even though the Canadian Reformed Churches do not have official correspondence with that denomination.

### BIRTH CONTROL TESTIMONY

There was an overture at Synod to re-study the Birth Control Testimony of 1936.

### Synod of 1936 declared:

"According to the teaching of Holy Writ marriage is a creation ordinance instituted by God with a twofold purpose: the loving companionship of husband and wife in a lifelong physico-spiritual union, and the begetting of children in and through this marital love life . . . In the light of this twofold scriptural principle there can be no doubt that it is the duty as well as the privilege of normally endowed married people to produce as large a number of children as is compatible with the physical, mental and spiritual well-being of the wife and mother on the one hand and of the children on the other hand.

To be sure, the mother may at no time be sacrificed to the production of numerous progeny . . . but it is equally true that her supreme glory as woman lies in motherhood . . . Disparaging remarks about large families as such should not be heard among Christian people."

It was argued in the overture that due to "overpopulation and environmental deterioration" the Church should change its attitude about the blessing of having children. It was pointed out that some even advocate State regulations on the limits of family size.

Synod decided not to revise its statement on birth control.

### YOUTH EVANGELISM

On pages 128-139 of the Agenda of Synod 1971, one can find an interesting report by the Board of Home Missions on Youth Evangelism.

It is interesting, because a shift of emphasis is seen in certain unexpected statements.

Like this one (p. 132): "While the Bible speaks to the heart of

every man, it is largely a book about adults. While it elicits repentance, faith and obedience from persons of all ages and life situations, it is more clear as to the specifics of this response for adults than it is for children."

"The biblical doctrine of the covenant was significantly developed . . . but now . . ."

As to conversion we find this sentence: "The goal of an evangelistic program is to make children and young people aware of God's redeeming love in Jesus Christ."

Read also the remarks on "pre-evangelism" and "pre-conversion". More un-reformed statements appear.

Synod rejected the guidelines based on this report.

### LORD'S DAY ALLIANCE OF CANADA

On the floor of Synod was a report by Rev. G. Nonnekes on the work of the Lord's Day Alliance.

Financial support is dwindling. Support comes mainly from those "who hold a narrow sabbatarian view of Sunday observance", as the Secretary of the Alliance stated.

In fact, the Alliance decided that they can only be effective, if they appeal to the secular interests of people, like leisure and freedom.

Therefore there are plans to re-organize the Alliance into a society, which will share staff resources with government agencies.

Synod decided to refer this matter to the Council of Christian Reformed Churches in Canada, with the request that it evaluate the changing pattern and policy of the Alliance, to determine whether our churches should continue to support the Alliance.

### MINISTERS FROM OTHER DENOMINATIONS

As to the lengthy discussion on "the need" for the services of an orthodox minister from another denomination, Synod decided:

"That this means that there must be a very special need in the Christian Reformed Church that cannot readily be met by ministers of our denomination."

Thus the door that was opened wider in a previous decade, was put ajar again, in view of the many candidates coming from our own Seminary.

### ABORTION

Synod appointed a committee to search out and to set forth the Scriptural teaching relative to (induced) abortion.

### Grounds:

a. Proposed alteration of various State laws demands a consistent christian approach in this area.

b. Such a statement could give moral guidance for our membership in this complex problem.

### TELEVISION

Synod adopted an overture of Classis Sioux Center, as follows:

Synod encourages our people to correspond with the major television broadcasting corporations and their sponsors from a biblical and Reformed perspective, urging them to present cleaner and better

programs and objecting to programs that are contrary to biblical emphasis.

Ground: We believe that many programs on television contribute adversely to the attitudes and actions of children, young people and adults and thus encourage moral and spiritual decline.

### NEW SONGS IN THE CHURCH

Synod decided to appoint a Music Committee which has to provide Synod 1972 with a proposal about more hymns and songs as a supplement to the Psalter Hymnal.

This was especially done in view of our young people.

Another reason for it was that there is a considerable number of doctrinally sound and biblical songs which could very well serve our people in the worship of God.

## CROSSWORD PUZZLE

ACROSS										DOWN									
1. "— Doe"										42. Merchant's word									
5. B-52										43. Poverty									
11. Airport										1. — bear									
12. Threatening words										2. Scene of action									
13. Shakespearean king										3. Act demurely (4 wds.)									
14. Entire ranges										4. Scottish county									
15. Pronoun										5. 1951 Oscar winner									
16. Make lace										6. Declaim									
17. Old Chinese kingdom										7. Cardholder (abbr.)									
18. Joe College's yell										8. Newlywed (2 wds.)									
19. Anger										9. Art lover									
20. Border										10. Began again									
21. Ethel, to John-John										16. Prong									
23. Wee bit										22. Colorado Indian									
24. German-style cake										23. 60 secs.									
26. Languished										24. Benedict Arnold, for example									
27. Discourteous										25. Left in the lurch									
28. Bell sound										26. Boat-swain's whistle									
29. Bar member (abbr.)										28. Is that so?									
30. Gumshoe										30. Stringed instruments									
31. Naughty										32. Path for 8 Down									
34. Words associated with 8 Down										33. Passé									
35. Parisian summer										38. Actress, — Scala									
36. Inlet										39. Card game									
37. Type of switch																			
39. Essence																			
40. "Anna Christie" playwright																			
41. Unemployed																			

**SOLUTION**  
to previous  
Crossword Puzzle



EEN OMMEZWAAI

De "Black Panthers" hebben zichzelf geen goede naam verworven in de Verenigde Staten van Amerika. We hebben er in de laatste jaren veel van gehoord en wat wij gehoord hebben, laat ons niet met rust. Als dergelijke vijandige groepen zich organiseren is het met de rust in een volk en in een staat gedaan.

Huey Newton is een van de mensen, die de "Black Panthers" hebben georganiseerd. Hij werd hun "minister of defense." Hij was degene, die zijn volgelingen aanmoedigde "to dump the church." Hij heeft veel kritiek op de kerk en wil er zo gauw mogelijk vanaf. Nu hoeft kritiek op de kerk niet altijd gevoed te worden door verkeerde motieven. De kritiek die iemand als Tom Skinner op de kerk heeft is evenmin mals, maar bij alles wat deze evangelist zegt, is de liefde voor de echte kerk duidelijk te bespeuren. Dat is echter niet het geval met Huey Newton. Die wil er vanaf. Die zou niets liever zien dan dat de kerk verdween.

Tot voor zeer kort. Er is iets aan de hand in de Verenigde Staten. Daar is al eerder over geschreven in ons blad. Begonnen in Californië spreidt zich over de Verenigde Staten een sterk begeren om naar God te luisteren en om de Heiland als Heer te erkennen. Dat mag dan misschien niet allemaal volgens onze inzichten gaan, maar het feit, dat redding in Jezus Christus openlijk wordt gepredikt, vervult ons met dankbaarheid en verbazing.

Huey Newton, bij voorbeeld, heeft kortgeleden gesproken tijdens de Graduate Theological Union in Berkeley (Calif.) en heeft daar bekend gemaakt, dat de Black Panthers een abrupte nieuwe richting zijn ingeslagen. In 10 jaar tijd is hij niet naar de kerk geweest, nu gaat hij er heen. "Wij zijn arrogant geweest ten opzichte van de kerk," zei hij, "maar tevens tegenover de zwarte gemeenschap. Alles wat wij verkiezen was oorlog en bloedvergieten. Ik wist dat wij op de verkeerde weg waren. Wij hebben gedacht, dat wij dingen konden veranderen zonder de mensen te veranderen, maar wij hadden ongelijk."

Best mogelijk, dat u hieraan nog niet veel waarde hecht. Maar vergeet niet dat dit wordt gezegd door iemand, die met hart en ziel aan de Black Panthers verknocht was en die nu vertelt, dat zij naar de kerk gaan. Dit op zichzelf is al een opmerkelijke ommezwaaai. Een paar jaar geleden werd dit voor onmogelijk gehouden.

Er is iets gaande in de Verenigde Staten en het is goed, dat wij dit onze volle aandacht geven.

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RAPPORT UIT OTTAWA

De Constitutionele Aspecten van de Etnische Identiteit

noor NORMAN CAMPBELL,  
Parliamentary Press Gallery.

(Canadian Scene) — Het bestaan in Canada van andere dan Franse en Engelse etnische groepen dient in de Grondwet erkend te worden, zo meent Dr. Mark Macguigan, parlements lid voor het Windsor-Walkerville district, die mede-voorzitter is van het speciale comité dat uit leden van het Lagerhuis en de Senaat bestaat, en belast is met de bestudering van de Constitutie. In zijn speech tijdens een conferentie over taal en cultuur in een multi-culturele maatschappij, die in Ottawa gehouden werd, legde Dr. Macguigan er de nadruk op dat hij sprak als particulier en niet als afgevaardigde van het comité. Desniettegenstaande is het een belangrijk feit dat de mede-voorzitter van het comité de mening uitspreekt dat er een constitutionele erkenning dient te komen van het feit dat Canada een multi-culturele natie is.

Het thema van de speech door de heer Macguigan was de "constitutionele aspecten van etnische identiteit in Canada". Het onderwerp dient benaderd te worden, zo zei hij, zich realiserend dat de grootste etnische groepen — Engels en Frans — thans in de Grondwet worden erkend. Praktisch is Canada een tweetalig land. De tijd is daarom rijp zich af te vragen of de andere etnische groepen ook grondwettelijk erkend dienen te worden. Het feit dat dit nog nooit eerder gebeurd is, doet niets af aan de belangrijkheid van de zaak. Ongeveer 25% van de bevolking (volgens de volkstelling van 1961) is van niet-Engelse of niet-Franse afkomst, hoewel men in vele gevallen steeds minder bewust wordt van die verschillende afkomsten.

Volgens Dr. Macguigan berusten de bezwaren die tegen de constitutionele erkenning van andere etnische groepen worden ingebracht op twee factoren. Allereerst is men bevreesd voor een cultureel separatisme. Deze vrees lijkt echte ongegrond gezien de snelle ontwikkeling van de grote steden waar grote massa's mensen van allerlei afkomsten samen wonen, en gezien ook de invloed van radio, televisie en pers. In de tweede plaats bestaat er vrees dat een erkenning van die andere etnische groepen af zou kunnen doen aan de pas verworven positie van de twee officiële talen. Wie men echter ook spreekt uit de kringen van de zg. "andere etnische groepen", zij zijn er allen van overtuigd dat deze vrees volkomen ongerechtvaardigd is. Dr. Macguigan zei dat zijn voorstellen op geen enkele wijze de rechtspositie van de Engelse of van de Franse taal aantasten.

Aan de positieve zijde van de balans kan men aanvoeren dat de voorgestelde erkenning leidt tot een bevordering van verscheidenheid in eenheid. Dit zou tevens Canada nog duidelijker onderscheiden van de Verenigde Staten waar men het smeltkroes idee volgt. Hij vervolgde: "De voornaamste reden voor erkenning blijft echter dat men erkent dat ons land op deze wijze is samengesteld en dat de

**Garlic is goed voor U**

Garlic is een natuurlijk antiseptisch geneesmiddel hetwelk de bloedsomloop vrijhoudt van onzuiverheden en voorkomt of vernietigt ontbindings-bacillen.

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Constitutie het land moet symboliseren.

Canada is voor 26% "anders etnisch" en het is niet erg realistisch en ook in zekere mate onbillijk symbolen te gebruiken voor Canada waarin geen rekening wordt gehouden met dit aspect van het Canadese karakter.


Constitutionele erkenning kan bereikt worden door een verklaring in het voorwoord in de Constitutie waarin het multi-culturele karakter van onze natie wordt genoemd, en door het invoeren van maatregelen, zoals bijvoorbeeld een Constitutional Bill of Rights waarin de rechten van de minderheid worden beschermd."

Ottawa behoeft zich niet ten doel te stellen er voor te zorgen dat alle etnische groepen blijven voortbestaan; het dient echter wel alle groepen een redelijke kans te geven. Iedere groep en ieder lid van iedere groep dient zelf de keuze te kunnen maken tussen assimilatie en integratie.

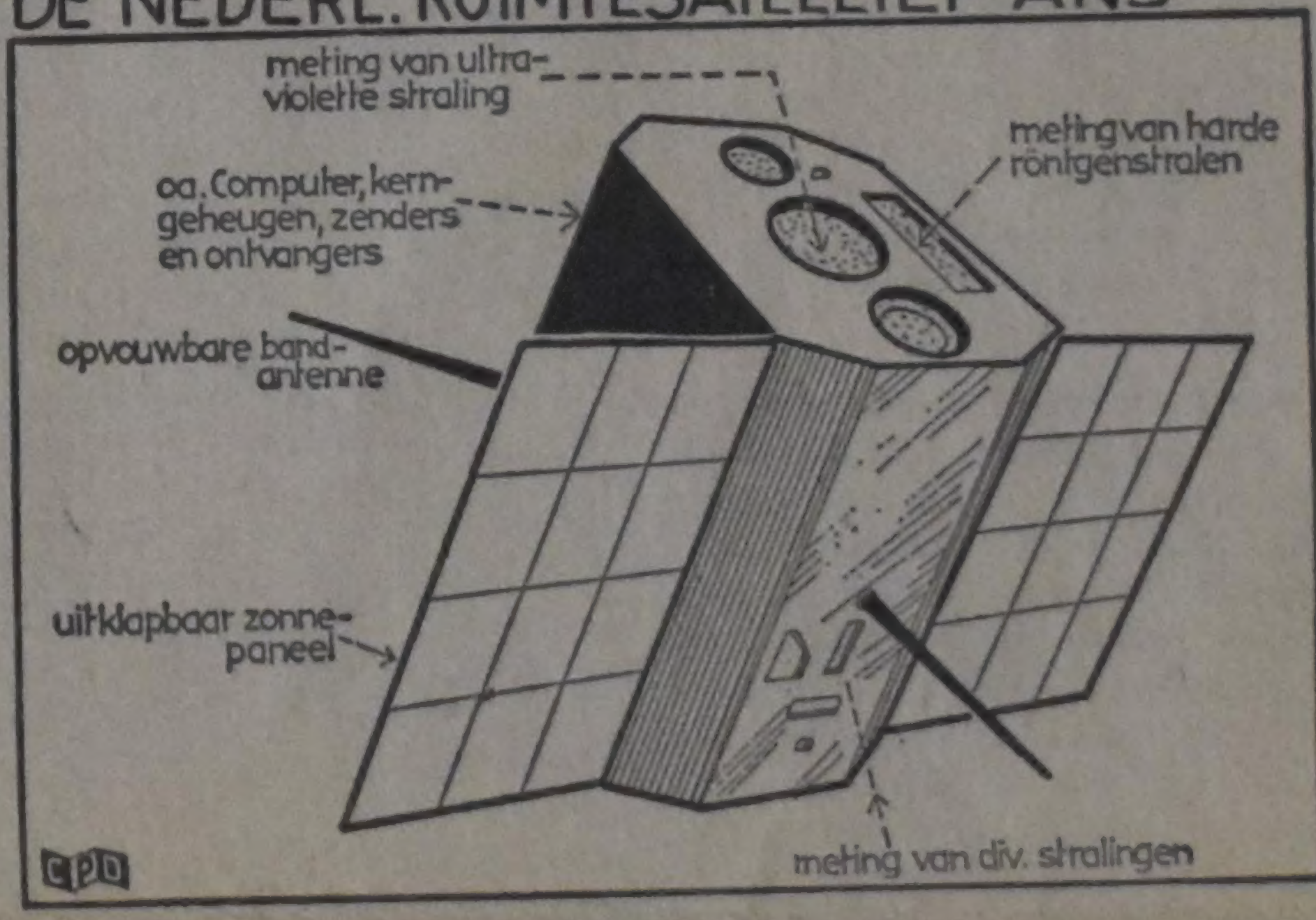
**NEDERLANDSE KUNSTMAAN**  
**KOST 50 MILJOEN GULDEN**

In augustus 1974 zal Nederland in Californië een eigen ruimtesatelliet doen lanceren. Aan deze satelliet wordt thans gewerkt door o.a. de sterrewacht van de universiteit van Groningen; het laboratorium voor Ruimteonderzoek van de universiteit van Utrecht, Fokker en Philips. Het project voor deze Nederlandse ruimtesatelliet zal ca. 17 miljoen dollar kosten. De satelliet zal t.z.t. stralingen vanuit het heelal meten. Met uitgeklapte zonnepanelen meet de satelliet, die ANS genoemd is, 150 cm bij 112 cm. Het gewicht bedraagt 140 kilo. ANS wordt met één van zijn assen permanent op de zon gericht. Eenmaal per 12 uur zal ANS binnen het bereik van een grondstation in Europa komen. Een operatiecentrum in Nederland komt in verbinding met dit grondstation (mogelijk in België of in Californië een eigen ruimtesatelliet doen lanceren. Aan deze satelliet wordt thans gewerkt door o.a. de sterrewacht van de universiteit van Groningen; het laboratorium voor Ruimteonderzoek van de universiteit van Utrecht, Fokker en Philips. Het project voor deze Nederlandse ruimtesatelliet zal ca. 17 miljoen dollar kosten. De satelliet zal t.z.t. stralingen vanuit het heelal meten. Met uitgeklapte zonnepanelen meet de satelliet, die ANS genoemd is, 150 cm bij 112 cm. Het gewicht bedraagt 140 kilo. ANS wordt met één van zijn assen permanent op de zon gericht. Eenmaal per 12 uur zal ANS binnen het bereik van een grondstation in Europa komen. Een operatiecentrum in Nederland komt in verbinding met dit grond-

**BAAN VAN DE NEDERL. SATELLIET**



**DE NEDERL. RUIMTESATELLIET ANS**



IN  
ZIJN  
ARM  
DE LAMMEREN

(1)

*In precious memory  
of my only son  
CALVIN JOHN  
who at the age  
of three years and seven months  
had finished his early sojourn  
and on the day of his departure said:  
"I am going home to Jesus.  
Don't cry, Daddy."*

Als Fransje wakker wordt, is het nog donker op de zolder. Hij vindt zich terug in een zwarte holte, waarin hij tevergeefs tracht de ontvluchte droombeelden te achterhalen. Hij gaat overeind zitten en betast zijn omgeving, en als zijn handen de hoge wanden van zijn ledikantje voelen, weet hij opeens dat hij vannacht op zolder geslapen heeft. Dat maakt hem blij, en meteen buigt zijn hoofd naar rechts en links, en eindelijk ontdekken zijn dikke slaapogen de vale lichtvlek van het zolderraampje. Verder kan hij niets onderscheiden, hetgeen hem een onbehaaglijk gevoel geeft. Hij hoort nu ook het snorren van de broers, maar hun bedden kan hij niet zien. De wetenschap dat zij ook op zolder zijn, stelt hem echter een beetje gerust, maar toch zou hij nu maar liefst uit zijn krabbe zakken en op de tast in het warme holletje bij Poete kruipen. Maar dat kan niet. Poete slaapt beneden in de bedstee, en zijn krabbe is er niet meer. Die heeft hij gisteren eigenhandig afgebroken toen Ba met het mooie ledikantje thuis is gekomen.

Even overweegt hij of hij toch maar niet uit bed zal klimmen en naar beneden gaan, maar het donkere hol van de zolder schrikt hem af. Bovendien is de valle dicht en die kan hij niet oplichten. Om Poete roepen wil hij niet, want daar mee zou hij verraden dat hij bang is, en dat komt zijn eer te na. Nu hij op zolder mag slapen, is hij een grote jongen, en grote jongens hebben een stand op te houden. Daartoe behoort ook droog

*Dit verhaal, dat in zeker opzicht allegorisch is, verplaatst ons op een der Zeeuwse eilanden in de twintiger jaren, en vergunt ons een blik in het hart en leven van een kind. Het doet ons denken aan een bloemknop die zich langzaam en gestadig ontplooit om tot volle bloei te komen; doch het weent niet "om bloemen, in den knop gebroken, en voor den uchtend van haar bloei vergaan."*

**Door**  
**CORNELIUS LAMBREGTSE**  
(Auteursrecht voorbehouden)

slapen. Vlugg betast hij de nachtdoek die Poete hem 's avonds ombindt. Gelukkig, die is droog. Poete heeft gezegd dat hij geen doek meer om hoeft als hij een hele week lang droog slaapt. Daar is hem veel aan gelegen, want dat zal hem een grote stap nader brengen tot de vervulling van zijn vurige begeerte — en dat is gauw groot te zijn.

De gedachte aan nat en droog slapen roept opeens de dringende behoefte op om zich te ontlasten. Er staat een potje onder zijn bed, maar dat betekent dat hij in dat donkere hol van de zolder moet stappen. Hij zal nog maar even wachten tot het wat lichter is. Hij ligt met gekruiste benen onder de dekens, maar hoe meer hij er aan denkt, hoe nodiger het wordt. Grote jongens doen het niet in hun bed. Hij gaat het dus in het potje doen. Met de ogen stijf dichtgeknepen klautert hij omlaag en graait met beide handen onder het bed. Dan geeft hij zich rillend over aan het heerlijke gevoel van verlichting dat door zijn lichaam straalt. Snel gooit hij zich terug in bed en kruip diep onder de warme dekens. Hij wilde maar dat het licht werd en hij naar beneden kon gaan.

Dan hoort hij gestommel onder zich. Ba zegt iets tegen Poete. Nu gaat de deur naar het achterhuis open en een bundel licht kruip door de richel van de valle tegen de witte kalkmuur op en blijft als een schuine gele streep staan die net boven het zolderraampje reikt. De kraan begint te lopen en even later hoort Fransje geproest en gesnuif. Ba is zich aan het wassen. Fransje zou nu naar de valle kunnen gaan en aan Ba vragen die voor hem te openen, maar Ba zou dat wel eens niet goed kunnen keuren. Nog maar even wachten.

Nu wordt de grendel van de achterdeur verschoven en er is gestommel van klompen. De deur gaat knerpend open en Ba kloeft naar buiten. Zeker de konijnen gaan voeren. Was de valle nu maar open, dan kon Fransje Ba's afwezigheid benutten om naar beneden

te glippen. Hij stelt zich het warme genot voor van nu veilig bij Poete te liggen.

Er is beweging in de donkere hoek waar de grote jongens slapen. Bram geeuwt en begint te hoesten. Nu durft Fransje de zolder wel in. Hij klautert weer uit bed en stapt voorzichtig in de richting van Brams bed.

Bram, doe jie de valle es open?

Bediëmend, oor Fransje. Kom ier nog mae een steutje in baede.

Fransje bonst tegen een stoel op en struikekt over een hoopje kleren op de vloer. Hij knijpt zijn ogen stijf dicht, steekt de handen ver voor zich uit, en gaat op de tast naar de hoek waar Brams stem vandaan komt. Nu voelt hij een ronde bult, bedekt door een deken. Zijn handen glijden er overheen tot hij een hoofd voelt. Dat is Eine. Die ligt nog te snorren. Hij klimt over de bult heen en rolt in Brams armen. Vlugg schiet hij tussen de twee jongens in en nestelt zich behaaglijk tegen Brams warme lichaam. Hij rilt nog wat na van de kou en het avontuur. Dan begint hij te praten. Hij vertelt dat hij droog is en algaau een broek krijgt.

Zoa, zegt Bram bewonderend. Jie wor a zô es groot. Ovee jaer bi-je ok awee, Fransje?

Om die vraag naar behoren te beantwoorden moet Fransje zijn ene hand boven de dekens halen en hij steekt drie vingers op in de donker. Bovendien zegt hij: Drie jaer. Oevee nachjes mo'k nog slaepn, en dan bin'k er viere, Bram?

O, nog een iëlen oop.

Door het gepraat vlakbij wordt Eine ook wakker. Hij keert zich op zijn andere zij en rekt zich steunend uit. Daarbij raakt zijn ene hand een van Fransje's voeten en hij begint die te kietelen. Fransje gooit zich met een ruk om en moet krampachtig lachen. Hij grijpt zich aan Bram vast en trappelt wild met zijn benen. Maar Eine blijft er mee doorgaan. Hij bewerkt het kleine lichaam met beide handen en kietelt Fransje in zijn buik, onder zijn oksels, en tussen zijn blote benen, daar de doek in de schermutseling is losgeraakt. Plotseling valt Fransje slap tegen Bram aan. Hij overschreeuwt zich en krijgt het hevig benauwd. Bram rukt het slappe lichaampje overeind en steekt Fransje's beide armen in de hoogte. Gelukkig krijgt hij weer lucht. Hij ontlast zijn gekwelde machteloosheid en getergde woede in een gierend ge-

huil. Akelige Eine! schreeuwt hij. Je zit aaltied te judassen!

Bram tracht Fransje te kalmeren. Ook Eine spreekt sussende woorden, bang dat Vader er zich straks mee zal bemoeien. Maar Fransje spuugt naar hem.

Dan gaat de buitendeur weer open, en Vaders stem roept: Allee, jongen! Kom j'er uut! 't Is tied oor!

Ja! roepen ze allen.

Het is buiten ondertussen wat lichter geworden. De vage omtrekken der dingen op de zolder zijn nu iets zichtbaar bij het grijze decemberlicht dat aarzelend voor het raampje hangt.

Eine staat het eerst op. Hij kleedt zich vlugg aan, opent het valluik, en zakt de ladder af. Hij speelt graag de voorman en bedreunt het voortdurend dat niet hij maar Bram de meerdere in jaren is.

Fransje klimt ook uit bed en wil naar het trapgat lopen, blij dat de valle nu eindelijk open is. Maar Bram weerhoudt hem en zegt: Fransje, ei-je a ezien wat at er op de kappe van je ledekantje staet? Ik ben gisteraevend Sinterklaas'nskommen, en die ei wat voe joe mee'geven!

Fransje keert zich om en kijkt in de richting van zijn bed. Maar hij kan van hier niets onderscheiden. Bovendien hangen er een heleboel kleren van de jongens aan de middenbalk tussen hem en zijn ledikantje. Hij loopt dus op zijn bed toe, maar hij kan zo niet op de kap kijken. Hij klimt in bed en gaat op zijn kniën voor de kap zitten. Dan is het een ogenblik stil. Maar opeens klinkt een hoog stemmetje: Oôoo! Dan is het weer stil.

Zijn ogen gaan liefkozend over het uitgestalde tafereeltje daar in het halfdonker voor hem. Het is een hele verzameling suikergoedbeestjes, bestaande uit een rose haan, twee bruine en twee witte kippen, en acht gele kuikentjes, die er onbekommerd tussen staan. Nuchter beschouwd is het slechts een schamel hoopje grof suikerwerk, maar voor Fransje vertegenwoordigt het de grootste schat die hij ooit bezeten heeft. Aarzelend betast hij met een vinger de grote haan, en daarna een klein kuikentje. Hij is geweldig gefascineerd door de felle kleuren en de natuurlijke groepering der hoenderfamilie.

(Wordt vervolgd)

*Deze roman zal binnenkort in boekvorm verschijnen bij Uitgeverij T. Wever in Franeker.*



## WIJ LAZEN VOOR U

**BETWIST SCHRIFTGEZAG.** een bundel opstellen over de autoriteit van de bijbel, door dr. C. Trimp. Uitgeverij De Vuurbaak, Groningen, 1970. \$5.20.

De Kamper hoogleraar (Hogeschool Vrijgemaakt Gereformeerde Kerken) en mede-redacteur van De Reformatie dr. C. Trimp komt hier voor het voetlicht met een aantal verzamelde opstellen, geschreven in de jaren 1963 tot 1968, die alle te doen hebben met "het gezag van de Heilige Schrift als betrouwbaar Woord van de levende God" (blz. 6), en hij heeft hierna de Gereformeerden in Nederland en elders ter wereld (die nog Nederlands kunnen lezen; ik denk o.a. aan hfdst. VII waarin een schets gevonden wordt van de ontwikkeling van de Presbyteriaanse kerken in Amerika in de 20ste eeuw) ten zeerste aan zich verplicht.

Buitengewoon belangrijk is daarbij al zijn eerste hoofdstuk: **Het getuigenis der Schriften.** Hij toont daarin aan, dat de term 'getuigenis' een veelgebruikte term is, soms een modeterm, om het gezag van de Schrift te kwalificeren; hoe vaak moet men niet horen dat de Schrift het menselijke getuigenis is van of aangaande het Woord van God. En dan is daarin begrepen, dat dit menselijk getuigenis uiteraard het feilbaar menselijke impliceert, terwijl onder het 'Woord van God' exclusief wordt verstaan: Jezus Christus — de Schriften zijn menselijke getuigeniswoorden aangaande Hem. "Aldus wordt een brede distantie uitgezet tussen Christus en de Schriften." (blz. 189)

Het is de grote verdienste van dit eerste hoofdstuk dat de schrijver, terugkijkend op het proefschrift van dr. R. Schippers (**Getuigen van Jezus Christus in het Nieuwe Testament**, 1938) de schriftuurlijke betekenis van de term 'getuigen' in een helder licht stelt en in die weg grondig afrekent met het moderne misbruik van deze term gemaakt. Zijn uiteenzetting over de theologie van de Duitse theoloog Martin Kähler (1835-1912), die grote invloed uitoefende op K. Barth, E. Brunner en R. Bultmann, is in ditzelfde hoofdstuk buitengewoon verhelderend.

Het tweede hoofdstuk: **Honderd jaar kritiek te Kampen**, waarin de ontwikkeling van de beoefening van de theologie in Kampen geschilderd wordt sinds de opening van de Theologische Hogeschool in 1854, is historisch interessant, maar minder direct op het heden betrekken; de kritiek in dit hoofdstuk geuit op Ridderbos Sr. lukt uit tot tegenspraak; het slot van dit hoofdstuk laat de geschiedenis van de Theol. Hogeschool samenvallen met die van één der beide Theol. Hogescholen in Kampen.

Het derde hoofdstuk: **Bavinck en de Ethischen** biedt een zeer actuele en indringende bespreking van het belangrijke boek van dr. Jan Veenhof: **Revelatie en inspi-**

ratie, een werk sterk aanbevolen door prof. Berkouwer, maar waarvan dr. Trimp op meesterlijke wijze de zwakke plekken blootlegt; het laatste gedeelte van dit hoofdstuk bevat een kritiek op de Schriftopvatting van dr. Kuitert, een kritiek die in het 5de hoofdstuk wordt voortgezet.

Het vierde hoofdstuk: **Alarm om de Bijbel** behelst een bespreking van het boek, dat onder die naam verscheen (in Nederlandse vertaling) van de Duitse theoloog dr. G. Bergmann, en werd ingeleid door prof. Zuidema. Ondanks sympathie voor de opzet en veel van de inhoud van dit boek dat een populaire waarschuwing bevat tegen de moderne Schriftkritiek, vooral zoals deze op Duitse kansen in de naam van Bultmann geïnterpreteerd wordt, heeft dr. Trimp tegen dit boek toch ernstige bezwaren, omdat Barth (met zijn Bijbelkritisch standpunt) te hulp geroepen wordt tegenover Bultmann, en omdat het pietisme (verzet tegen verbale inspiratie) van de auteur een gevaarlijke rol speelt.

Het vijfde hoofdstuk: **Om de waarheid van het Evangelie** bespreekt hoofdpunten van de theologie van dr. Kuitert, en het is zeer belangrijk dat hij in zijn betoog niet alleen Kuitert's meer recente publicaties, maar ook diens proefschrift: **De mensvormigheid Gods** betreft. Zijn conclusie is: "Was er in de dissertatie nog enig idee van een definitieve openbaring Gods in Israël, thans zien wij de voor de eerste maal in Israël verpakte waarheid op weg naar het Westen, waarbij steeds nieuwe gestalten voor die waarheid mogen en moeten worden gevormd, zonder dat er sprake is van een structureel verschil tussen de eerste verpakking en de latere 'doorgeestgestalten'. Maar dat daarbij de Bijbel zelf niet meer aan het woord komt, wordt tegelijk al duidelijk. Waar blijkt nu in het boek van Kuitert, dat de Bijbel zichzelf het Woord van God noemt, Gods definitieve spreken in de profeten en in de Zoon tot de mens?" (blz. 153) En hij stemt in met het oordeel van prof. van Riessen: "De wijze waarop Kuitert de wetenschap laat heersen over de Bijbel tast deze grondslag (van kerk en christen) zodanig aan, dat de Bijbel niet meer erkend wordt als Gods Woord." (blz. 154)

Het zesde hoofdstuk: **Dialogisch Schriftgezag** biedt een bespreking van het geschrift **Klare Wijn**, in 1967 in opdracht van de Hervormde Synode gepubliceerd. Met de uitdrukking 'dialogisch' bedoelt de schrijver dat het Hervormd geschrift de Bijbel typeert als een gespreksboek, de Bijbel is de handleiding voor het gesprek met God. De schrijver ontwikkelt zijn bezwaren tegen deze typering, ontleend aan de moderne ideeën om-

trent het 'partnership' van de mens en de 'dialogische structuur van de menselijke existentie', en noemt tenslotte het boek 'een knappe popularisering van de barthiaanse leer omtrent de Schrift.' (blz. 174)

Het zevende hoofdstuk: **De tragedie van de brede weg** geeft een beknopte tekening van de geschiedenis van het Amerikaans Presbyterianisme in onze eeuw; bekende namen zoals die van Warfield en Machen worden genoemd en het conflict dat aanleiding gaf tot het ontstaan van de Orthodox Presbyterian Church wordt in het kort beschreven; de spits van het hoofdstuk is gericht op de aanvaarding door de United Presb. Church van de Confessie-1967: een compromis tussen 'conservatisme' en 'liberalisme'.

In zijn laatste hoofdstuk: **De constitutie van het Tweede Vaticaanse Concilie over Openbaring, traditie en Heilige Schrift**, bespreekt de schrijver geschiedenis en inhoud van de leerbesluiten van dit grote R.K. concilie (1962-1965), vooral ten aanzien van de verhouding van Schrift en traditie. Hij vergelijkt de traditioneel-Roomse leer met de door de nieuwe theologie voorgestelde correcties; deze correcties bestaan echter niet hierin, dat het R.K. traditiebegrip wordt onttoond; die traditie behoudt de volle nadruk, echter niet als een gegeven uit het verleden, maar als een steeds voortlevende en presente traditie, waarvan de Schrift deel uitmaakt. De schrijver bespreekt vervolgens het besluit van het concilie zelf, dat zeer zorgvuldig werd geformuleerd "om de kwestie open te laten voor het verdere theologisch onderzoek en om het gesprek met de Protestanten, 'de geliefde gescheiden broeders' mogelijk te maken." (blz. 220). Het kan echter niet worden ontkend, aldus de schrijver, dat 'de dynamische overlevering (of traditie) met haar organische veranderingen met Schrift en geloof der kerk een enorme nadruk heeft gekregen; het is niet voor niets dat zij thans gedurig vóór de Heilige Schrift is genoemd."

Tot dusver mijn overzicht van dit zeer actuele boek. De schrijver hanteert meermalen de term 'zorgvuldig'; meer dan eens verwijst hij aan andere schrijvers, dat ze niet zorgvuldig waren in hun gebruik van de bronnen of in hun analyses. Dr. Trimp zelf schreef op zeer zorgvuldige, verantwoorde wijze. Een deel van wat hij schreef bestaat (vooral in het laatste hoofdstuk) in hoofdzaak in oriëntering. Maar zijn wens, uitgedrukt in zijn **Woord vooraf**, is ad rem: "Dat de lectuur van deze opstellen de lezers zal weten te winnen tot deelneming aan de intense worsteling van onze jaren, die als een geestelijke strijd naar ons toekomst, en in feite niets minder dan de zekerheid des geloofs, het fundament van de christelijke kerk en de grondslag van wetenschap en cultuur tot inzet heeft."

Louis Praamsma.

## Het Christelijke Leven

⑦

### Het Bloed en onze toegang tot God

(Vervolg)

Misschien vergis ik mij, maar ik heb sterk de indruk dat sommigen ongeveer het volgende denken: "Vandaag heb ik wat beter opgepast, het is mij wat beter gelukt. Ik heb de Bijbel vanmorgen aandachtiger gelezen dan anders, daarom kan ik nu ook beter bidden". Of: "Er waren vandaag moeilijkheden thuis, ik ben de dag erg somber en humeurig begonnen en ik voel me nu ook nog niet erg opgewekt; er is vast iets niet in orde; ik kan nu niet tot God gaan".

Wat is dan eigenlijk de grond waarop u tot God gaat? Nadert u tot Hem op de onzekere basis van uw gevoel? Het gevoel dat u vandaag misschien iets voor God tot stand hebt gebracht? Of gaat u tot Hem op de vaste grond van het feit dat het Bloed is gestort, en dat God dat Bloed ziet en het heeft aanvaard? Natuurlijk, wanneer dat Bloed aan verandering onderhevig was, dan zou de basis van uw toegang tot God minder betrouwbaar zijn. Maar het Bloed is niet aan verandering onderhevig, ook niet in de toekomst. U kunt altijd vrijmoedig tot God gaan en die vrijmoedigheid hebt u door het Bloed, nooit door uw eigen prestatie. Wat u vandaag of gisteren ook bereikt hebt, zodra u het heiligdom betreedt moet u gaan staan op de enige veilige grond van het vergoten Bloed van Christus. Of u een goede of een slechte dag hebt gehad, of u bewust gezondigd hebt of niet, u nadert altijd op dezelfde grond — het Bloed van Christus. U mag het heiligdom op geen enkele andere grond betreden.

Onze toegang tot God heeft twee fasen: een begin en een voortzetting. Dit vinden wij beschreven in Eph. 2 en Hebr. 10. In het begin werd onze positie voor God verzekerd door het Bloed: wij zijn "dichtbij gekomen door het Bloed van Christus", Eph. 2:13. Maar ook daarna berust onze vrijmoedigheid om in te gaan steeds op het Bloed. De Apostel vermaant ons immers met deze woorden: "Daar wij dan volle vrijmoedigheid bezitten om in te gaan in het heiligdom door het Bloed van Jezus, laten wij toetreden", Hebr. 10:19-22. Eerst ben ik dichtbij gekomen door het Bloed van Christus en nu ga ik in deze nieuwe verhouding waarin ik tot God mag staan steeds weer tot Hem door datzelfde Bloed. Ik ben niet behouden op een andere grond dan die, waarop ik nu gemeenschap met God oefen. Misschien zegt u: "Dat is erg eenvoudig, dat is het ABC van het Evangelie". Ja, maar jammer genoeg zijn velen van ons dat verleerd. Wij dachten dat we zulke goede vorderingen hadden gemaakt, dat wij het wel zonder het ABC konden stellen, maar dat kan nooit. Neen, de allereerste keer ben ik tot God gegaan door het Bloed van Christus, en langs die weg zal ik telkens weer moeten gaan, tot het einde toe.

Dat wil echter helemaal niet zeggen dat het er niet op aankomt

hoe wij leven. Wij zullen weldra een aspect van het sterven van Christus overdenken waaruit blijkt dat dit volstrekt niet het geval is. Maar wij willen eerst op het Bloed zien: het Bloed is er, en het is genoeg.

Misschien zijn wij zwak; maar door te zien op eigen zwakheid zullen wij nooit sterk worden. Al voelen wij ons nog zo slecht, en proberen wij daarom op een of andere wijze boete te doen, het zal ons niets helpen op de weg naar de heiligheid. Zo bereiken wij niets. Maar wel als wij vrijmoedig

### The Believer's Access to God

(Continued)

*I may be mistaken, but I feel very strongly that some of us are thinking in terms such as these: 'To-day I have been a little more careful; to-day I have been doing a little better; this morning I have been reading the Word of God in a warmer way, so to-day I can pray better!' Or again, 'To-day I have had a little difficulty with the family; I began the day feeling very gloomy and depressed; I am not feeling too bright now; it seems there must be something wrong; therefore the way is not clear for me to approach God.'*

*What, after all, is your basis of approach to God? Do you come to Him on the uncertain ground of your feeling, the feeling that you may have achieved something for God to-day? Or is your approach based on something far more secure, namely, the fact that the Blood has been shed, and that God looks on that Blood and is satisfied? Of course were it conceivably possible for the Blood to suffer any change the basis of your approach to God might be less trustworthy. But the Blood has never changed and never will. Your approach to God is therefore always in boldness; and that boldness is yours through the Blood and never through your personal attainment. Whatever be your measure of attainment to-day or yesterday or the day before, as soon as you make a conscious move into the Most Holy Place, immediately you have to take your stand upon the safe and only ground of the shed Blood. Whether you have had a good day or a bad day, whether you have consciously sinned or not, your basis of approach is always the same — the Blood of Christ. God's acceptance of that Blood is the ground upon which you may enter, and there is no other.*

*As with many other facets of our Christian experience, this matter of access to God had two phases, an initial and a progressive one. The former is presented to us in Ephesians 2 and the latter in Hebrews 10. Initially, our standing with God was secured by the Blood, for the Apostle exhorts us: the Blood of Christ' (Eph. 2:13). But there after our ground of continual access is still by the*

naderen door het Bloed van Jezus, en zeggen: "Here, ik besef de waarde van het Bloed niet ten-volle, maar ik weet dat Gij het hebt aanvaard; daarom aanvaard ik het ook; het is mijn enige pleitgrond. Ik zie nu in dat het er niet om gaat of ik al ver gevorderd ben, of ik iets bereikt heb of niet. Wanneer ik tot U ga mag ik altijd komen op grond van het kostbare bloed". Dan is ons geweten werkelijk zuiver voor God; gezui-verd door het Bloed. Dat geeft ons vrijmoedigheid.

"Generlei besef van zonde meer". Die geweldige woorden lezen we in Hebr. 10:2. Wij worden gereinigd van alle ongerechtigheid en mogen het Paulus nazeggen: "Zalig de man wiens zonde de Here geenszins zal toerekenen." Rom. 4:8.

(Wordt vervolgd.)

*Blood for the Apostle exhorts us: 'Having therefore . . . boldness to enter into the holy place by the Blood of Jesus . . . let us draw near' (Hebr. 10:19, 20) To begin with I was made nigh by the Blood, and to continue in that new relationship I come through the Blood every time. It is not that I was saved on one basis and that I now maintain my fellowship on another. You say, 'That is very simple; it is the A.B.C. of the Gospel.' Yes, but the trouble with many of us is that we have moved away from the A.B.C. We have thought we had progressed and so could dispense with it, but we never can do so. No, my initial approach to God is by the Blood and every time I come before Him it is the same. Right to the end it will always and only be on the ground of the precious Blood.*

*This does not mean at all that we should live a careless life, for we shall shortly study another aspect of the death of Christ which shows us that anything but that is contemplated. But for the present let us be satisfied with the Blood, that it is there and that it is enough.*

*We may be weak, but looking at our weakness will never make us strong. No trying to feel bad and doing penance will help us to be even a little holier. There is no help there, so let us be bold in our approach of the Blood: 'Lord, I do not know fully what the value of the Blood is, but I know that the Blood has satisfied Thee; so the Blood is enough for me, and it is my only plea. I see now that whether I have really progressed, whether I have really attained to something or not, is not the point. Whenever I come before Thee, it is always to be on the ground of the precious Blood.' Then our conscience is really clear before God. No conscience could ever be clear apart from the Blood. It is the Blood that gives us boldness.*

*'No more conscience of sins': these are the tremendous words of Hebrews 10:2. We are cleansed from every sin; and we may truly, with Paul, echo the words of David: 'Blessed is the man to whom the Lord will not reckon sin' (Rom. 4:8).*

(To be continued)

B. Bologne

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(Adv.)



ANSE-A-BEAUFILS, een vissersdorpje in de Gaspé, staat bekend om zijn prachtige strand met agaat en jaspis stenen. De Gaspé, dat al sinds lange tijd een bekend vakantieoord is, begint net ten oosten van Matana en bestaat uit een schiereiland dat uitloopt in de Gulf of St. Lawrence. Om de bevolking van deze streek te kunnen begrijpen dient men te bedenken dat tot voor kort dit gebied alleen per boot bereikt kon worden. Artisten hebben in de loop der tijd vaak de door de zon gebruide kinderen met hun baretten geschilderd als zij helpen op de boerderij of bij de visdroogrekken. Ook nu nog trekt dit gebied het meest aan door de wilde schoonheid, de kapen, de klippen en de bergen. Photo welwillend beschikbaar gesteld door het Quebec Department of Tourism.



# Further reflections on the encounter groups

by LOUIS M. TAMMINGA

In Calvinist-Contact of June 10 the Rev. Michael De Vries writes an informative article about Encounter Groups. He explains that in such groups people of a variety of background simply sit together, express their inner feelings, both positive and negative, and receive a warm reception, whereupon things begin to happen: daily masks begin to crack, defences begin to lower, and the real self comes out. Through this process the participants learn to reach their deeper self, become aware of feelings and attitudes that were dormant within them but now suddenly surface. According to the writer this can be painful, but it has a healing effect and leads to significant personal growth and to a genuine warm relationship to fellow human beings. They learn to be, says Rev. De Vries, real individuals in touch with other individuals.

Rev. De Vries also reports that these encounter-groups are really on the upswing. They spring up everywhere. As many as one million people may be attending sessions on this continent alone. Their emphasis, he writes, is on feelings, thoughts and personal interaction, all in a climate which is non-judgmental. The latter expression means, I take it, that what a person expresses in the group is not judged by the others in terms of good or bad. A person is not corrected; the emphasis is on the

fact that he opens up. De Vries writes, "No one will take directional responsibility". The thrust of his article is one of recommendation. He states that he has attended thirty sessions himself and that they were a real blessing for him.

The following lines are intended as an expression of interest, though of a somewhat critical nature. The Encounter Group phenomenon is of great significance and we must take note of it. But we may seriously question whether the Encounter Groups as they are set up today, both in their underlying assumptions and their functioning, are acceptable to the Christian believer. Rev. De Vries avoids this question. In his entire article he does not refer to Christ, the Bible or Christian principles, and he accepts the Encounter Group uncritically. This does not mean that he has no good appreciation. Rev. De Vries makes mention of the terrible dehumanization of life; our technological society has left the individual bewildered, it has made a number and a statistic of man, it has estranged him from his fellow-man, it has crippled his inner being. The Encounter Group seems to provide an answer to this need. Here the individual is given a warm reception, he is accepted for what he is and here he can discover himself. But we may well ask whether this is the Christian an-

swer to a distress which indeed should have filled us all with more concern. The Encounter Group philosophy is just too simplistic. It does not do justice to the biblical view of man and the world, and hence these groups will not survive long nor will they actually solve real problems, though they may ameliorate distress for a time. The Bible mentions far deeper reasons for the isolation and loneliness of people in the world. The Bible stresses every time again that man broke with God and therefore lost his fellowman and therefore made a mess of the world. The vicious circle is now upon us. Sinful fallen man created an impersonal society, and this society, in return, adds to man's loneliness and destroys still further his self-esteem.

The Encounter Group ignores this actuality. It presents one basic solution: open up your inner self, accept your fellow-man, let him open up to you, accept him for what he is, and be accepted for what you are. Of course, to someone who has cried out in despair because of oppressive isolation, this is an enormous experience. But life goes on for him and the question begins to press: but is what I am right and proper? And what my fellow groupmember feels, is it good? God has made man in such a way that it is not enough to express his moods freely and to share in the expression of his neighbor's moods and feelings. Moods and feelings do not exist in a vacuum. They attach themselves to an ideal, to a standard and to a goal. I may, for instance, feel joy in my heart, but that joy is related to something that to my judgement is good and profitable. Here a norm enters in. As a father I may feel joy when I see my children grow

in faith. For I judge that growth to be good. But an evil person may feel elated when he has just succeeded in a crime. Our moods and feelings are unavoidably part of certain norms and tasks which we have embraced, whether they be Christian or not. Our moods are always related to objects or events which we evaluate according to certain values we have adopted.

Man's despair and gloom are not only the result, then, of his isolation, but have to do with the total purpose of his life. Ultimately all the ills of despair, isolation and the harshness of society go back to man's broken relationship with God and his rejection of a divine mandate for life. The Encounter Group may develop techniques for one isolated person to reach another isolated person, but in the final analysis the one relates only his emptiness to another. The Encounter Group claims to pave the way to true human-ness by opening the way toward complete self-expression and complete mutual acceptance. It does that non-judgmental, says Rev. De Vries, non-directional, it does not point the way toward meeting objective ideals. That's where it fails. The Bible presents a far different picture of true human-ness. In John 10 this comes to beautiful expression. There Christ also pleads for knowing one another, but in the only possible way: "I am the good shepherd; I know my own and my own know me; and I lay down my life for the sheep (vs. 14, 15)." That is the way of the cross, the payment for sin. Christ also told His children to serve each other and to live for each other, but note the way: "whoever would be great among you must be your servant, even as the Son of man came not to be served,

but to serve, and to give his life as a ransom for many". (Matthew 20:28-29). Christ links mutual concern here again to the payment for sin. Christ cared immensely for the individual. But He did more than relating to him. Besides offering payment for sins He built up the individual: "with Him are the words of eternal life" (John 6:68), "He is the bread of life" (John 6:41), "He is the light of the world" (John 8:12). The rich young ruler sought contact with Jesus, and if Jesus would have used the non-directive, non-judgmental approach the young man would have probably stayed with a great deal of delight, but Jesus puts an ideal before him without which true happiness could not break through. And a saddened Christ sees him depart with his burden. Of course, we cannot simply imitate Christ in His care for souls, but this much is certain that we must wield the Word of God in the total search for answers to the distress of our age. James ends his epistle with a call to care for each other, but adds that this involves bringing back from the error of one's way, and the covering of a multitude of sins (5:19-20). Paul urges the believers to bear one another's burdens, but links it to the law of Christ (Gal. 6:2). Elsewhere Scripture urges believ-

ers to stir up each other, but in a normative way: love, good works and church-attendance (Hebrews 10:24, 25).

In the meantime more should be said. For Rev. De Vries, perhaps unintentionally, put his finger on a sore spot in our Christian community. We as Christian believers, members of Christ's church, must admit to our shame that we often fail in living in close fellowship. We are at times very impersonal about our love to God and fellowman. And it should be so different. For we know the secrets of covenant-life. And covenant-life begins exactly there: open our hearts continually for God and our fellowman, always sharing together our joys and woes, always expressing the hope that is in us, always trying to understand each other, helping each other. The Encounter Groups are actually nothing but the World's imitation of covenantal living for which mankind was destined by God. What an indictment then on us that we are so slow in opening our hearts for one another. It is exactly here that the Church must blaze new trails. Our church-services must always remain centered around the Word proclamation, but somehow the setting must also be provided for the members to share deeper emotions. We will discover that it is not easy to open up honestly to one another. But rich fruits are to be reaped: a new appreciation of self, of our neighbor and of God. But it will then be more than just sharing, more than just opening up. Christian believers are called to build up each other toward a richer appreciation of the forgiveness of sins and the will of God in Jesus Christ. Nothing less will do if we are to experience the peace of God. Only in the way of that peace can we understand ourselves and our fellowmen.

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## THE WORLD AROUND US

# SOUTH AFRICA: Verkrampstes versus Verligtes

From a distance it may appear as if the apartheid policy of the South African government is accepted by all the whites within the country but on closer scrutiny it becomes clear that there are differences which are of great importance. The split between the "verkrampstes" and "verligtes" is most clearly visible in the ruling Herstigte Nasionale Party (Reformed National Party) which first came to power in 1948 and has won every election since. In the last election (1970) the party's majority was drastically reduced as a result of the conflict within the party.

There is broad agreement among all Afrikaners that white control in South Africa must be maintained, but there is difference of opinion as to what white control must entail, and what methods have to be employed to perpetuate white rule. On specific issues, such as white unity, foreign policy and the Bantustan policy of the government, the two sides have marked differences of opinion which have caused a great deal of political discussion and uneasiness within the white community. The National Party since its beginning in 1914-1915 has tried to lay claim of being the only party that speaks for the Afrikaner. Initially its symbolic commitments were to Afrikaner nationalism, republicanism, full recognition of the Afrikaans language as an official one, and the severance of the British connection. More than symbolic, but equally distinctive, was their belief in complete racial segregation between black and white, and unchallenged white supremacy, albeit in the spirit of Christian trusteeship. The Party sees its roots go back to the Anglo-Boer War, the Boer Republics, or even the Great Trek.

The years to 1945 saw the struggle primarily as being against the English speaking population and its connection with Great Britain. Eventually the Afrikaner triumphed in so far that his language was recognized as being an official one and that the black would be in a subordinate position. The nationalist movement was dominated by an image of an authentic Afrikaans culture which was different from and superior to other South African cultures. It was Christian, Calvinist and nationalist; it was anti-liberal, anti-capitalist, and impatient of foreign distractions. It is this image which the "verkrampstes" have stressed and which the "verligtes" repudiate as caricature.

Once the Republic was established and Afrikaner political ascendancy ensured, it appeared as if Afrikaner unity must be secure. The end of the 1960s seemed propitious for white unity. The external pressure on South Africa emphasized the need for unity; the extinction of any white opposition created a calm political climate within the white community. And then the split came. The problem is basically ideological. The "verkrampstes" see African nationalism as a living force which is organic in nature and the purity of which must be maintained. They see themselves as Afrikaners first and last and insist that it is their detailed dissimilarity from other white groups in Africa which accounts for their survival in a hostile Africa. Thus they stress the Calvinist basis of their political vision. The "verligtes" on the other hand play it down. They see themselves as whitemen (as well as Afrikaners) whose survival depends on their unity with other whites in Africa as well as cooperation with willing blacks. Rather than talk about 'the ability to survive' as the "verkrampstes" do, the "verligtes" speak of 'the worthiness to survive'. These 'liberal' Afrikaners, if in power, would magnanimously dispense of the fruits of progress, and accept the black people's aspirations.

Although the ideals of the "verligtes" might be more palatable to our liberal-democracy taste, it should be remembered that both sides still accept the gesagstaat (literally, authority-state) as an essen-

tial aspect of South African politics. Under Prime Minister Vorster the power of the state has been intensified within the Republic and has been extended throughout South Africa. The precise logic of apartheid theory, and its totalist application to the lives of men and women, testifies to a deeply-rooted authoritarian tendency in the political culture. Similarly, the concept of the undisputed Chief Leader (Hofstee), a more or less charismatic, ideological saviour (ideologies heilsleier), is an important part of the political tradition.

One of the reasons that the "verkrampstes" lost so much ground in the last election may well be because Vorster does not really fit the picture of the Hofstee. He claims to be following in the footsteps of Malan, Strydom and Verwoerd, but he does not have the charismatic leadership that his predecessors had and his past flirtations with Nazism (during World War II) makes him suspect to a number of people.

The problems of change in the structure of South Africa facing the National Party are basically problems of population ratios (whites to blacks, Afrikaners to the other whites); the questions of policy relate, therefore, to the changes in the form and content of white society, the silent pressure of the black population and the adequacy of the doctrinal response, that is, separate development. Imagination has been one of the areas of difference between the "verkrampstes" and "verligtes". To the former the policy of their own National Party will eventually weaken South Africa's white society. The skilled labour that is allowed to come into the country is carefully scrutinized, but in spite of this the Afrikaner is afraid that he will be competed out of his job. Incidents in the Johannesburg suburb Hillbrow in 1967, and clashes and clashes between Jewish and German youth have increased the fear that the Afrikaner will be swamped by other whites and that his particular life style will degenerate. Yet skilled immigrants are necessary for industry since blacks are debarred from occupying skilled positions.

The 'population of the countryside' is another ominous development in the eyes of the "verkrampstes". They feel that the character of the folk is being changed and their distinctive spiritual qualities undermined by these changes. In the words of the Commission of Inquiry into the White Population in the Countryside (1960): "From a sociological point of view... it is desirable that there should be a relatively numerous white population in the country side... large enough for its influence to permeate (inwerk) the population as a whole." Meanwhile, the "verligte" government has accepted the emerging economic pattern in South Africa.

Another worry for all the whites in South Africa is the differential reproduction rate of whites and blacks. It is estimated that by the turn of the century there will be 36 million blacks against 7 million whites. The "verkrampstes" say that there must be a return to the family values and size which typified the Afrikaners at the turn of the century. But the pressures of urban life make this virtually impossible. The "verligtes" argue that a return to previous times is impossible and that a population race between black and white cannot be won by the whites in any case.

It is obvious that maintaining the apartheid policy is not just a simple matter. In theory white supremacy over black is simple, once the whites have control over the government, but in practice the whole question becomes much more complex, because the problem of what kind of a white society must be created is still a matter of debate. And underlying the whole discussion is always the fear that someday the blacks may assert their right to live on an equal footing with the whites — be they Afrikaner or 'the other whites'.

J. J. Bou.

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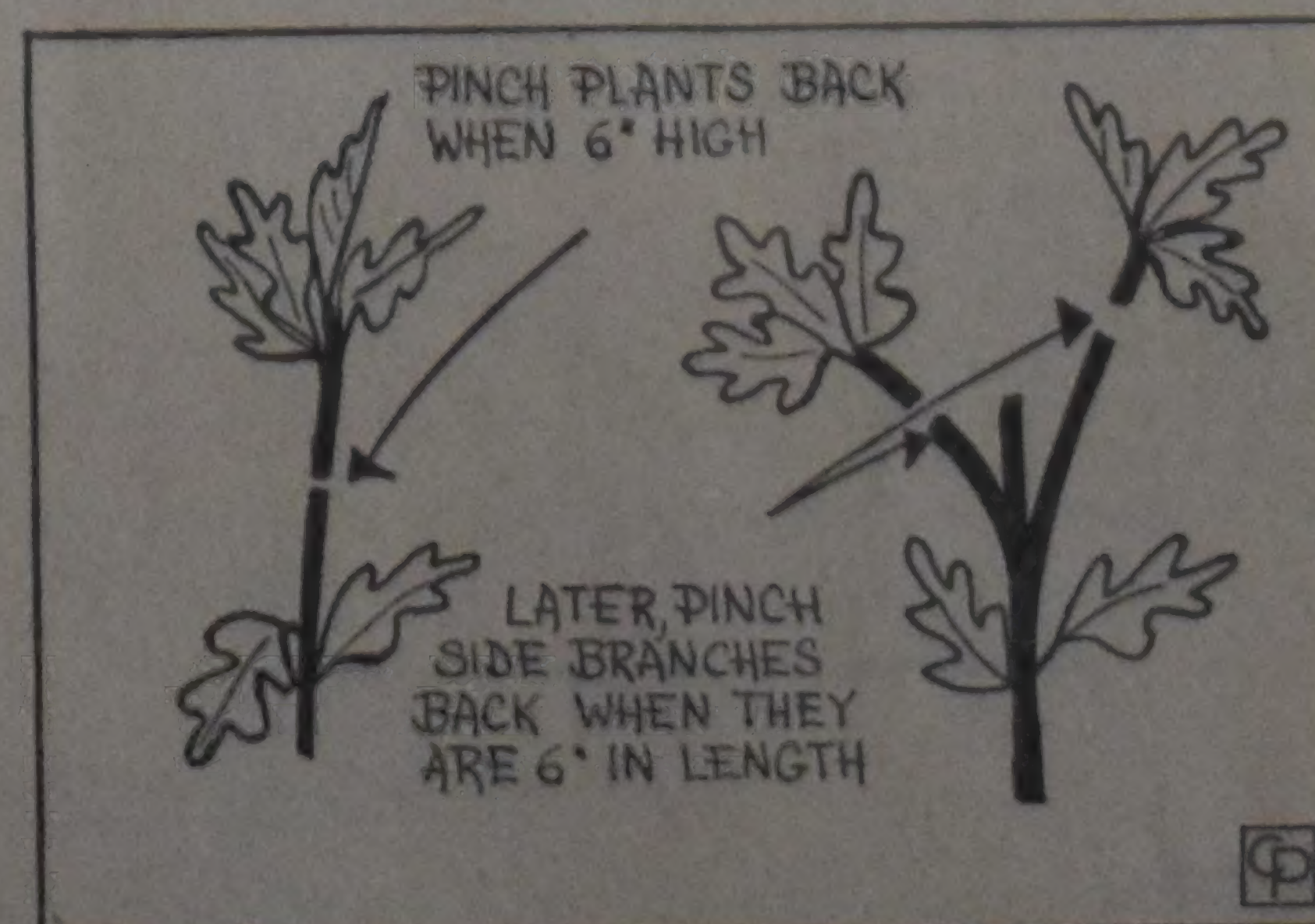
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## TODAY'S GARDEN-GRAPH

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## Mums Like Pinching

By EDNA HALLIDAY

Distributed by Central Press Association

REGARDLESS of whether you started mums from seeds or cuttings, or purchased new plants, or divided old clumps, start them off right by pinching.

Pinching back the tops is one important factor often overlooked until too late.

As shown in the accompanying GARDEN-GRAPH, as soon as the plant is 6" to 8" tall, pinch out the top. Nip off an inch or more. Side shoots then will develop and they in turn should be pinched back when 6" long, as shown.

This pinching induces branching, sturdier plants and more flowers. The early flowering varieties should not be pinched back after July 5. Later bloom-

ers may be pinched back until July 20.

During the growing season give your mums a light feeding every six weeks. Feed until flower buds appear.

During periods of drought, water well every week. After the flowers show color, water only from below, for water on the flowers may spoil the color or encourage decay. Many fungus diseases can be avoided if plants are not overcrowded. Remove and burn dead or diseased leaves, stems and flowers.

The worst enemy of the chrysanthemum is the aphid, which generally is found on new growth. Malathion will control the aphid and red spider, which also may attack mums.

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# World of Young Writers

## H. B. BEAL SECONDARY SCHOOL, CONTEST

• This issue is the result of a local school contest, sponsored by Mr. Harry Houtman, London, Ontario teacher of English. The contest was judged by Grand Rapids poet L. Eric Greinke. The judge's first choice was the poem without title by Anne Newington. His second choice fell on Shelley Coleman's "Identity."

• "What Would Dad Say" is a question for you to answer.

### Guest Editorial

### MENTOR'S NOTES

Millions upon millions of little poems exist. Nearly every one at one time or another has had to write one as a class assignment and many write small poems simply to express their inner feelings on paper. Few people write essays or short stories or reveal their thoughts and feelings, but poems always seem to be available because they appear so manageable, so undefined that nearly anything can pass as a poem and nearly anyone can write one. In the poems that follow, a number of grade twelve students at H. B. Beal Secondary School in London, Ont. have revealed a good range of topic and style. "The Poet" is didactic and self-assured, following an Alexander Pope approach, whereas "Identity" is questioning the basic philosophy of life and seeking answers. Some poems are suggestive, others straightforward; some are controlled by rhyme and rhythm, others are loose and use song-like repetition. "To Sister" is a lament based on the poet's personal experience while "The Beauty of Dying" projects fears and dreams. It appears that a poem's versatility makes it appealing for many to try, while a concern with very practical, deeply felt issues of self-identity, meaning, and death makes it a form with which readers can also identify. We, a few among the millions, consider it a privilege to share our poems with you.

Harry Houtman  
London, Ontario

### Judge's First Choice

Help yourself to my friends  
You are welcome  
I am leaving for the time being  
I'm sailing on.  
The last of the wine's in the bottle  
Leave it to mellow with age.  
I'll be back maybe tomorrow  
We'll sit at the table and gaze  
Into life my friend,  
my enemy,  
my mother,  
my dog.  
We're all in the same boat now  
Into deep water  
Sit down everybody  
Let's talk about it  
Let's work it out.

Anne Newington

### Judge's Second Choice

### Identity

As my eyes scan  
The universal roof  
Which is now black  
And contains the essence of fear  
I feel the ruler of my existence  
Which beats in quiet rhythm,  
Governing my every breath,  
And I ask myself  
Where in this complex network of emotions,  
Is the true identity for which I search?

Where under all the flesh and bones  
Does the heart of all my being  
Pump the truth which exists  
Deep in the soul?  
What in reality is the soul  
When dissected and broken:  
Does it contain truth?

Who am I?  
And what purpose do I serve?  
How in the eternal workings of the earth  
Do I take my proper place?  
I feel passion, pain and hate,  
Each with equal intensity,  
Yet does this make me Human?

Shelley Coleman

### The Beauty of Dying

When I die  
Bury me deep  
So I can't hear  
So I can't speak.  
Death will give me the peace  
The peace that I have been looking for,  
The most beautiful peace which will open my ugly door:

The door which has burdened my life,  
The ugly door of hate and sadness,  
The ugly door of only war and ugliness.  
The door which has brought madness.

Someday everyone will have her peace,  
But now is the time for mine,  
Where everything in my life is to cease  
This beautiful life called

DEATH.

This is what I have been asking for,  
For God to open my ugly door.  
Then there will be no tomorrow,  
Then there will be no sorrow,  
So when I die  
"Please," dear God  
Don't let them cry  
This is what I have always wanted  
This beautiful life called

DEATH!

Sue Wiaderny

### The Poet

An argument was given  
To the English prof, one day,  
"Why should we read such poetry  
When we'll forget it anyway?"

To this common question, our teacher replied,  
"Have you ever looked at men  
And wondered what they hide?  
A person can in special verse  
Express what he holds inside.

He has no fear of ridicule now  
He writes what he feels just then,  
And shares his thoughts with all who listen,  
For he knows he is among MEN.

Religion, war or racial strife  
All these conflicts are what make life.  
Others may against you stand  
Determine to wreck all you've planned;  
But write a poem full of reason and rhyme  
And their argument falls and fades into time.  
To agree with a point that you cannot believe  
Defeats only yourself in your attempt to deceive  
To cover up the things that make you  
Just isn't fair and just isn't true,  
Speak right up and let them know  
That mentally you are beginning to grow.

To appreciate poems doesn't take much,  
Of course you won't like them all, that's understood,  
But if you get an idea from just one poem  
Then reading that poem for you, was good."

John Brinkman

### Wake Me

While I lie awake at night,  
There seems to come a certain fright  
That the days beyond may end;  
I hope it won't be by a friend.

As I think of war and hate,  
And of people dying at such a rate,  
All I can do is wonder why,  
Oh God, shall I ever have to die?

I even think and wonder so,  
Oh, what will happen to my foe?  
Will he be here killing me,  
Or out crying for all to flee?

Even though time may be near,  
All I want to do is sneer  
And help all the world to stay. Why?  
Oh, God shall life die without a try

Not a chance, die without our say?  
Life will be around for many a day,  
But if perchance I sleep that night  
Please wake me, dear God, to a world, bright!

Richard Hennessy

### TO BE BLIND

We are all really blind you know.  
Oh yes, we see with our God-given eyes, but  
In this dark and troubled world,  
We are all really blind you know.

Our God-given bodies we use and misuse  
By fighting and killing our fellow man.  
What can we use as our excuse?  
We can only really blame ourselves  
We are all really blind you know.

So how can we ever find our peace  
In this dark and troubled world?  
There is a book I've heard them say,  
With the Word of God for all of us.

If we but use our eyes  
And put away any false disguise,  
In this book there is for us  
A message given for all of us.

We are all really blind you see,  
Until we open our eyes and see.

Roger Rush

### To Sister

Two figures on bikes  
Rode happily on.  
Like years ago trikes,  
Those years are now gone.

The clanking of wheels,  
Far down the tracks stirred;  
The big engines reeled,  
Though still yet unheard.

Approaching the tracks,  
Boy and girl shuffled,  
Too late to turn back,  
Cries ahead muffled.

Crossing them quickly,  
Not even looking,  
Looking back sickly,  
Mom at home cooking.

A death comes on strong.  
Erasing all hate.  
Had wished to love long,  
But now it's too late.

Bernie Wielgoz

### Friend of a Friend

Friend of a friend  
Sweeter than sugar frosted  
snowflakes  
Eyes of clear blue  
Clear, though they're too deep  
to see through

Yes I can say  
That I saw him today  
But that's all there is  
He's so far away

Friend of a friend  
His hair is brown and shining  
Falling so soft  
Around his face

always smiling

Friend of a friend  
He's so far away  
Friend of a friend  
I saw him today

Anne Newington

### Life

Is life something that can be described,  
Can it really be identified.  
Is it simply just breathing  
Or does it have a deeper meaning.

Is life working and getting nowhere.  
Is it hoping that someone will care.  
Is it the going on and looking ahead  
Or is it just something you go through before you're dead.

Is life just growing up and getting older  
Or is it the knowing there'll always be a soft shoulder  
To cry on when the going gets rough  
And the steady uphill climb is just too tough.

Is life the never ending wars  
Or is it our prejudices creating new horrors.  
Is it the continuous condemning of others  
Or the taking up of old fights against our colored brothers.

Can we ever meet the price or the cost  
Or is it too late, have we already lost.  
When are we going to learn  
The world's situation is our concern.

Can you honestly answer the question for me  
Or are you similar in my destiny  
Searching this world of sorrow and strife  
To get answer as to "What is life?"

Greg Smith

## WYW FORUM

### WHAT WOULD DAD SAY?

(Scene: Family room of a 1971 home)

THE COUPLE: Dad, we want to split. Judy and I want to live together.

DAD: You want to get married, you two? Great News! I'll call mom!

THE COUPLE: No, no, dad. That won't be necessary. We didn't say married. We said live together.

DAD: You mean, like playing house, no love?

THE COUPLE: Wrong dad. Live together and love together.

DAD: Then why not get married?

THE COUPLE: Well, dad, we love each other today, but we don't know about tomorrow. So if we just live together, and if it doesn't work out, nobody get hurt.

DAD: (What would he say?)

The above scene is an excerpt from a real-live TV broadcast. Though it has been slightly changed, the essence is the same. We invite you to give an answer for dad (he was a little embarrassed, you know). Please start the monologue as above with "DAD: .....". There is no age limit. Please observe the rules for preparing the manuscript given on this page. The best answers will be printed in one of the forthcoming WYW issues. We will omit your name upon your request, but you need to state your name on the cover sheet. We are contacting a Christian professor of ethics to judge the answers, and his choice of the best answer will be binding and win \$5.00 in cash. Deadline is August 14, 1971. Good luck.

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JULY 8, 1971



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JUDITH

to

Mr. MICHAEL A. McADAM

son of Mrs. Margeret McAdam of Weston, Ont.

The wedding took place on July 2, 1971 in the Second Chr. Ref. Church, Rexdale, Ont.

Rev. J. J. Byker officiated.  
Address: 36 Church St., Apt. 205, Weston, Ont.

Mr. and Mrs. Benne De Jong, of R.R. #1, Wyoming, are pleased to announce the marriage of their daughter

LILLIAN

to

Mr. JOHN BUESINK

son of Mr. and Mrs. John Buesink, Strathroy.

The wedding took place July 2, 1971 in the First Christian Reformed Church, Sarnia, with Rev. Henry Lunshof performing the ceremony.

The couple will reside in Hamilton, Ontario.

Mr. & Mrs. Peter Arkema of Orangeville, Ontario are pleased to announce the forthcoming marriage of their daughter,

ELLEN

to

Mr. CLARENCE HOFING

son of Mr. & Mrs. William Hofing of R.R. #2, Brampton, Ont.

The wedding will take place on July 16, 1971 in Orangeville Christian Reformed Church at 7.00 P.M.

Rev. P. Jonker officiating.

Mr. & Mrs. Melvin Elgersma of Cayuga wish to announce the forthcoming marriage of their youngest daughter

HELEN ALICE

to

Mr. WILLIAM BRYAN COWAN

son of Mr. & Mrs. L. K. Cowan of Jarvis, Ont.

The Lord willing, the wedding will take place on July 16, 1971 at 7.30 P.M. in the Chr. Ref. Church of York.

Rev. N. VanderKwaak officiating.

Mr. and Mrs. Gerrit Grevers, R.R. #2, Tavistock, Ont. are pleased to announce the forthcoming marriage of their daughter

BERNICE

to

Mr. ALEX HUININK

son of Mr. and Mrs. Gerhard Hunink, R.R. #4, Woodstock, Ont.

The wedding will take place D.V. on July 23, 1971 at 7:30 P.M. in the First Christian Reformed Church, Woodstock.

Rev. A. P. Geisterfer officiating.

Mr. & Mrs. F. A. De Jong of Woodstock, Ont. are pleased to announce the forthcoming marriage of their daughter

JESSIE

to

Mr. ALBERT SCHUT

son of Mrs. F. Schut of Woodstock, Ont. and the late Mr. A. Schut.

The wedding will take place, the Lord willing, on Saturday, July 24, 1971 in the First Chr. Reformed Church of Woodstock.

Rev. A. P. Geisterfer officiating.

Future address:  
86 Guildwood Parkway,  
Scarborough, Ont.

On July 17th, 1971 we hope D.V. to celebrate with our dear parents and grandparents

JOHN BUISMAN  
and  
FLORENCE BUISMAN—  
DE SWART

the occasion of their 40th wedding anniversary.

We praise the Lord for keeping them all those years, and pray that He will continue to bless them for each other and their thankful children and grandchildren.

Brampton, Ont.:  
Albert and Florence Buisman.  
Tim and Evelyn Buisman.  
Eddy and Sonja Buisman.  
Hank and Ria Van Zeumeren.  
Herman and Freda  
Van Zeumeren.  
Dick and Jeana Buisman.  
and 19 grandchildren.

Open house will be held on Saturday, July 17th from 2 p.m.-5 p.m. at 46 Jessie Street, Brampton, Ont.

Soest 1946 Algonquin 1971

On Saturday, July 10, 1971, the Lord willing, we hope to celebrate with our parents, foster parents and grandparents

THEUN SIDERIUS  
and  
MARIE SIDERIUS (VISCH)

their 25th wedding anniversary.

That the Lord may bless and keep them is the wish of their thankful children and grandchildren.

John and Donna-Mae Siderius, Toronto.

Jack and Adrie VanUlden, Kevin and Julie-Ann, Smiths Falls, Ont.

Home address:  
R.R. No. 2,  
Algonquin, Ont.

Wij danken God voor de vele zegeningen ons gegeven in onze man, vader, groot-en overgrootvader

MARTINUS HAMMING,

bijna 79 jaar.

Opgenomen in zijn Heer en Heiland op zondag 20 juni 1971.

Psalm 42.

Zijn eigen getuigen over zijn Heer en Heiland is ons een grote troost.

Wed. Mrs. H. Hamming-Helder, Pitt Meadows, B.C.

P. Hamming, J. Hamming-Burgler, Pitt Meadows, B.C.

Late W. Hamming, D. Hoekveen-Hooyer, Richmond, B.C.

H. M. Ritzema, G. Ritzema-Hamming, Cloverdale, B.C.

J. O. Korf, A. Korf-Hamming, Monroe, Washington.

A. J. Ritzema, E. A. Ritzema-Hamming, Ezinge, Holland.

W. Hamming, P. J. Hamming-Floris, Maple Ridge, B.C.

I. Hamming, H. P. Hamming-Stavast, Eindhoven, Holland.

H. J. Helmus, M. G. Helmus-Hamming, Maple Ridge, B.C.

J. C. Meischke, A. E. Meischke, Monroe, Washington.

41 kleinkinderen, 6 achterkleinkinderen.

On June 22, 1971, the Lord suddenly took to himself our darling little daughter

EVELYN KATHERINE,

at the age of 5 months.

We know that the promise was also to her. (Acts 2:39)

Lieuwe & Afia  
Bruinsma.

210 Eulalie Ave.,  
Oshawa, Ontario.

On Tuesday morning, June 22, 1971 the Lord took Home His little lamb

EVELIN KATHERINE,

at the age of 5 months.

Beloved daughter of Lieuwe and Affia Bruinsma, Oshawa, Ont.

Isaiah 40:11, Acts 2:39a.

Her grandparents:  
Mr. & Mrs. J. Schenk, Whitby, Ont.  
Mr. & Mrs. J. Bruinsma Sr., Bowmanville, Ont.

On June 25th, 1971, our heavenly Father suddenly took unto Himself our beloved brother and uncle

EKKE VANDER ZWAAG,

at the age of 70.

Romans 8:38, 39.

Hamilton, Ont.:  
Mr. & Mrs.  
H. Vander Zwaag.

Dundas, Ont.:  
Mr. & Mrs.  
A. Vander Zwaag.

Troy, Ont.:  
Mr. & Mrs.  
M. Vander Meulen.

Grimsby, Ont.:  
Mr. & Mrs.  
E. Vander Zwaag.

Grimsby, Ont.:  
Mr. & Mrs. E. Zwart.

Hamilton, Ont.:  
Mr. & Mrs.  
K. Vander Wal.

Hamilton, Ont.:  
Mr. & Mrs.  
H. J. Vander Zwaag.

15 Leland St.,  
Hamilton, Ont.

God in His love took unto Himself, on June 26, 1971, our beloved husband and father

YMTE GREYDANUS,

at the age of 61.

Berber Greydanus-Tilstra, Bayfield, Ont.

Jacob and Anita Greydanus, Brussels, Belgium.

Francine and Leo Dykstra, Clinton, Ont.

Jerry Greydanus, Bayfield, Ont.

Harry Greydanus, Bayfield, Ont.

"My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever."  
Psalm 73:26.

God nam tot Zich in Zijn Vaderhuis onze lieve broer en zwager

YMTE GREYDANUS,

op de leeftijd van 61 jaar.

Wed. L. Montsma, Anjum, Ned.

Wed. G. Greydanus, Clinton, Ont.

Wed. P. Dykstra, Rotterdam, Ned.

Mr. en Mrs. P. Damsma, Kitchener, Ont.

Mr. en Mrs. L. Haasjes, Clinton, Ont.

Wed. B. Greydanus, Zwagerveen, Ned.

Mr. en Mrs. Tj. Tibma, Anjum, Ned.

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"And I shall see Him face to face."

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From other Presses

The one thing a Christian college cannot be is neutral —

THE COLLEGE FOR THE CHURCH

ROBERT M. METCALF JR.

The last issue must be between atheism in its countless forms and Calvinism," wrote Charles Hodge. "The other systems will be crushed as the half rotten ice between two bergs." This profound, prophetic utterance comes back to the mind when one thinks about the nature of the education given at our Church related colleges.

To maintain a true Reformed witness in America is a task of immense importance because without that unique witness, our country and the world will stumble blindly and more deeply into degradation. Preserving true Christian liberal arts education in the colleges is essential in this overall preservation process. This is a matter of primary importance and must never be overlooked in the negotiations and decisions, now being made, over what is to be done in the Churches of the Reformed faith and the institutions connected to them.

What is true Christian liberal arts education? Perhaps the answer is best given by the comparative method.

Obviously Secular

The dominant theory of public education is that it must be completely neutral in religious concerns. The Supreme Court now confirms this for all public schools. However, man is fundamentally religious, and all teaching that bears on the life and thought of man is religious teaching.

If such teaching is not bringing the material into subjection to the triune God, then it is making a god out of something else: Man, whom we see at every hand is severely faulted; or reason, also very twisted much of the time; or the scientific method, which makes doubt and skepticism the basis of knowledge; or something else.

Among the various kinds of "Christian education," some Church-sponsored or otherwise originally Christian inspired schools and colleges are now fully in the secular category. We can only pray that they will one day return to their proper base. Overall social crisis and even chaos will probably be required for secular dogma to be seriously questioned and its failure recognized.

To Be Very Practical

As for avowed Christian education, a study of the subject has delineated the three views of the pragmatic, the classical and the disciplinary. All educational institutions professing to be truly Christian could be said to adhere, at least generally, to one of these views.

In the pragmatic view, the primary principle to bear in mind in setting up a program for such an education is that the acquisition of knowledge is to be justified primarily in terms of its utility for the solution of concrete practical problems in contemporary life. It is the problems which human beings face in real life, not the abstract problems which theoreticians invent and discover, that are the proper concern of the Christian.

The alternative to this principle, the proponents of the pragmatic view insist, is the view that knowledge is desirable for its own sake, that disinterested learning is an end in itself; and this, they claim, is redolent of Greek intellectualism.

But education on such a principle is shallow and inadequate. It is the positive duty of the Christian capable of absorbing higher intellectual discipline to do so, and the college to offer it to him if he is young. If older, he should carry on that study on his own.

That training of the mind can do several things. It can enable a man to better serve the entire Christian community and not just in his own narrow career. Possi-

bly it will open up to him new vistas of his own abilities of which he was unaware as he searched for his life's work. Most important, it gives him the power of intellect to better analyze and solve all problems, including even those of his own affairs.

The 'Whole' Man

The classical view holds that the aim is development of the whole man — his morality, his culture, his judgment, his intellect and all. In his Program for Conservatives, Russel Kirk gives a superb articulation of the classical. A humane education refers to "that elevation of mind and temper, that generosity and courage of mind, which are the property of every person whose intelligence and character have been humanely disciplined.

"They (Edmund Burke and John Cardinal Newman) meant that liberal education, and that habit of acting upon principles which rise superior to immediate advantage private interest, which distinguish the free man from the servile man. There cannot be too many gentlemen among us. Burke and Newman meant by 'the spirit of a gentleman' what the later Roman writers called *humanitas*, that ethical discipline acquired through knowledge of great literature and great livs which teaches men the meaning of duty and of continuity."

The classical, or humane, or liberal arts education, is a general one. It is broad ranging in its content, broadening for the person. Literature and languages, writing and rhetoric, history and mathematics and the life sciences are stressed. Appreciation of the finer arts is also usually included. The aim is to elevate the mind and spirit, broaden the understanding and outlook, deepen the analytical power and penetration.

Praiseworthy, But . . .

All this is praiseworthy. It is an improvement on the pragmatic view of what education should be, but for the Christian it falls short. For one thing, it is not dynamic enough. It gives receptivity and the ability to render sound judgment but it does not give the thrust, the drive to make the world more of a God ordered world.

We Christians are commanded to bring all things into subjection to Christ. This means laboring to change the world by leading, by example, by persuasion, by voluntarism but never by forcing. Thus our education must go beyond passivity.

This leads us to the Christians'

basic criticism of the purely classical education: Unless the courses of study are themselves brought into subjection to Christ it is not Christian liberal arts education. This thought was stated well by a faculty study committee of Calvin College in Christian Liberal Arts Education:

"The primary focus of a Christian liberal arts education should be on the teachers and students together engaging in the various scholarly disciplines, directed and enlightened in their inquiries by the Word of God. . . . The Christian scholar will engage in the disciplines as an exercise of his Christian faith, and will strive to see reality in the perspective of the Biblical revelation.

"In sociology as well as theology, in literary criticism as well as philosophy, in all the disciplines, he will try to see reality in Biblical perspective. He can do naught else. For his faith in Christ is the fundamental fact of his life. The Biblical perspective on reality is for him authoritative. He aims to make it his, to be directed and enlightened by it. His vocation, as that of every Christian is to be a manifestation of faith; it is to be penetrated and suffused by God's Word to man."

Basic Criticism

So here we see the vital difference which marks the best in Christian liberal arts education. Here is the "disciplinary" view mentioned. Valuable as a classical education is, (and its values are to be utilized), it is insufficient. In the form pursued by so many

of the better Church-related colleges today, it still falls short. Bible courses are tacked on to a purely classical curriculum, as far as core requirement courses go. The best in Christian education places all courses in a Biblical frame of reference; everything is subjected to the Biblical viewpoint.

To Students of History

This is not asserted only because it is part of a faith which, the Christian knows, is the true faith even though abstract and unworldly. The Christian knows that adherence to it is the only way to run a successful human society. All history shows that fact to the truly objective viewer of history, the student of those societies which reached the highest rungs on the ladder of successful human achievement and those which fell off.

The late, eminent Henry Zylstra stated it with truth in his book *Testament of Vision*: "Being neutral is impossible for man as man, certainly impossible in so fundamentally human a thing as education. It is this answer: We believe in order that we may know, for belief is the condition of knowledge. . . . We know whom we have believed, and in His name we appropriate the whole of His reality in our schools."

John Calvin and all the great figures who have followed in his tradition gave strong emphasis to this injunction of Holy Scripture: "Add to your faith virtue, and to virtue knowledge." We should do no less.

—The Presbyterian Journal.

Indian Reformed Church of South Africa Applies for Membership in Reformed Ecumenical Synod

(Grand Rapids, Michigan) Application for membership in the Reformed Ecumenical Synod has been made by the Indian Reformed Church of South Africa, the RES General Secretary announced here. According to a letter received from the Rev. P. J. P. de Beer, the action was taken by the Synod of the Church which has four congregations located in Natal province. The church is the product of the mission work of the Dutch Reformed Church in South Africa.

The Indian Reformed Church has one synod, four congregations, 429 communicant members and 1282 baptized members. The clerk is the Rev. P. J. P. de Beer, 90 Aberdeen Road, Clubview-East, Verwoerdburg, South Africa.

Upon recommendation of the Interim Committee, the application for membership will be processed by the Reformed Ecumenical Synod when it meets at Sydney, Australia in August 1972. (RES)

The first effort of the Dutch Reformed Church to evangelize the Indians was in 1925 when it sent the Rev. Abraham de Klerk to Ceylon to work among the Indians there. The church did not start work among the Indians in South Africa, however, until 1946. In April 1955 the Rev. C. J. A. Grayling was confirmed as the first full-time missionary to the South African Indians, of which there are 620,000. In 1966, when four congregations had been formed, the Dutch Reformed Church confirmed a Church Order for the formation of the new church. The church was officially constituted in August 1968 and is the fourteenth member in the 'family of Dutch Reformed churches'.

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Reflections on Literature and Life, Education, and Religion.

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THE LIFE AND DIARY OF DAVID BRAINERD, by Jonathan Edwards.  
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This book was published in connection with the Centennial of the Christian Reformed Church. The author reviews what this church has done and ought to do.

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